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WORDS IN EARNEST:

OR THE

PATH OF WISDOM MADE PLAIN.

BY

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G. W. ANDERSON, AND GEO. B. CHEEVER.

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THE

SOCIAL POSITION AND INFLUENCE OF CITIES.

BY REV. W. W. EVERTS.

SOCIAL POSITION AND INFLUENCE OF CITIES.

Early Origin of Cities.—Exponents of the History and Resources of Civilization.—The same in their great Features.—Variety, Magnificence, and Aggregate Extent of Architecture.—Immense Concourse of People closely contiguous to each other.—Artificial Character.—Physical Aspects.—Social Organization.—Levity of Character.—Hurried Life.—Repression of kindly Sympathies.—Relations to the Human World.—Foster and Diffuse the Elements of Civilization.—Wealth.—Arts.—Letters.—Ascendant Influence in the Civil Organization and Political History of Society.—Assimilative Moral and Religious Influence over the State.—Causes of Extreme wickedness of Cities.—Manifestations and Aggregate Extent of.—Facilities for Diffusion.—Moral Forces of Judaism concentrated in Jerusalem.—Christ and his Apostles directed their Ministry chiefly to Cities.—All Important Measures for Ameliorating the Condition of the Race must Contemplate large Communities.—Object of these Tracts.—Appendix.

The social tendencies of civilization traced in the first simple exchanges, associated industry and rude settlements of nomadic tribes, are early developed in the concentration of large communities. Founded with the state, cities rise, and flourish with arts and empire, and are exponents of their history and resources. Ancient civilization culminated successively in the wealth and splendors of Ninus, of Babylon, of Thebes, of Athens, and of Rome. And the progress and character of modern civilization are traced in the history of London, Paris, and St. Petersburgh. As an historical painting, groups together on a few feet of canvass, scenes that transpired in different and remote sections of a kingdom, so a metropolis comprises and displays within its narrow limits the peculiarities of a nation or age. Or as a play enacts in the entertainment of a few hours, and before

the same audience, events that have occurred in different parts of a realm, and at remote intervals of time; so the drama of city life, is an epitomized representation of a nation's history; and combines or illustrates the most distinguished characters and events in the annals of the world. The history of Sparta and Rome, of Tyre and Carthage, would unfold much of the military and commercial history of antiquity.

The ruins of any ancient city, animated with intelligence and power of communication, could reveal to the inquiring traveller, surveying in rapt admiration and awe their extent and grandeur, the history of an empire. There in the infancy of time, by some predatory excursion or voyage of discovery, was founded a small settlement. To protect an increasing population, walls were erected; and countless human habitations and costly structures were built by the varied skill and myriad hands of successive generations. Thence armies were sent forth for single battle, or prolonged campaign, to vanquish contiguous tribes, and extend empire; voyages of discovery were equipped to explore, merchant-vessels to conduct the commerce, and fleets to enforce the dominion of the seas. There philosophers taught, orators harangued, and poets sung; whose teachings, eloquence, and song, molded the character and swayed the counsels of the state, and transmitted its wisdom and genius to subsequent ages. There countless myriads gathered from, and representing remote parts of the empire and the world, lived, trod the same streets, and were buried in the same cemeteries.

One city in its essential features is a type of all, as a single plant or animal is the type of its species.

A sketch of London, Paris, or New York, would constitute, with slight variations of costume, manners, and morals, a description of all modern cities.

Perhaps the first aspect of a metropolis that impresses the mind of a stranger, is the variety, magnificence, and aggregate extent of its architecture. He approaches it, just as the mists and smoke, spread as a covering for the night in ample folds over its countless streets and squares, and teeming population reposing as in a crowded dormitory, have been rolled away before the eye of the morning, and folded up in the invisible wardrobe of the heavens. At a distance he catches a first glimpse of some elevated section of the town, gradually expanding upon his view. His eye ranges along an interminable forest of masts marking the contour of its harbor, and indicating the extent of its commerce; it glances over different parts of the city looming up in unequal elevations, and diversified aspects; and lights upon a hundred domes and spires peering over them and sparkling in the sun.

Entering its suburbs, he sees rising in every direction within their extending limits, in isolated neatness or magnificence, single residences and blocks of houses overlooking innumerable temporary habitations, that loom up from ungraded squares, and amid artificial pools—like the houses of moles or beavers from meadows and shallow waters.

Penetrating the city he now wends his way through crooked and narrow streets and alleys, lined by dilapidated and gloomy tenements which almost shut out the light of day; and now through some thoroughfare of trade on either side of which rise dingy warehouses, five or six stories, with their iron windows and blinds; and anon he passes stately palaces built of marble, quarried in different parts of the globe, and in every order of architecture adorning princely courts and broad avenues. Pausing in a public garden or square decorated with statuary and fountains, he gazes with wonder at various buildings rising near with their colossal proportions

grandeur, and magnificence, the repositories and memorials of the arts, learning, and religion of former centuries, and associated with the history of the commerce, legislation, jurisprudence, the army and navy of a kingdom. This interminable series of wonders, this endless magnificence disclosing itself on every hand, proclaiming the seat of the world's power, the home of the world's science, dilates the mind with admiration. In this aggregate extent a city surpasses the skill and power of a single generation. As coral architecture extends by the imperceptible accretions of the industry of swarming myriads of insects, succeeding each other in the ceaseless prosecution of their work, adding reef to reef, till in its enlarged dimensions, it reflects its amber light far around through the sea, the proudest monument of the intelligence of the ocean. So a city, by the imperceptible accretions of the wealth, skill, and industry of succeeding centuries, enlarges its circumference, extends its harbors and commerce, opens new avenues, covers acre after acre with princely dwellings and common habitations — while towers, gilded domes, and spires, as sentinels in summer and winter sunlight and moonlight, and amid calm and storm look down upon the increasing extent, splendor, and magnificence of human works. Whether gazed at when its many spires glisten in the sun, or at night when its ranges of millions of twinkling lights distinguish its squares and intersecting streets, a city is a grand spectacle, a stupendous achievement of the aggregate skill and power of the race.

Perhaps the next idea of a great city that engrosses the mind, is its immense concourse of human beings closely and permanently contiguous to each other. A few adventurers seeking facilities for military defence, agriculture, or commerce, effect a settlement. Traders, artisans, and professional men, follow, and along with natural increase,

swell the aggregate number of inhabitants to hundreds of thousands and even millions, spreading like the waters of a flood in uncertain progress toward the receding limits of the city.

To an unaccustomed observer the people at first seem to be moving with him, and his pace is quickened to ascertain what spectacle or event is attracting the crowd. Anon, jostled by those passing to the opposite point of compass, he imagines he may have mistaken the direction of the exciting scene or event that appears to have called out the whole city. And turning round he beholds dark lines of human beings in parallel and intersecting columns, with hurrying steps passing angles of the streets, as far as the eye can reach. Turning through other avenues the crowd is unabated. "He walks on and wonders where the moving masses will end. But there is no end. An unnumbered succession of faces still meets him; different and yet different forms are ever passing." He is almost bewildered by marking the perpetual succession of faces, and by the ceaseless roar of blending sounds of voices, the tramp of feet, and of passing vehicles, falling upon the ear, like the roar of the sea breaking wave after wave in perpetual succession, and dying away in gentle and murmuring ripples along an extended beach.

He witnesses a military, or civic procession. Its prolonged line, many deep, waving the badges and banners of different trades and professions, embraces a circuit of several miles, and is as many hours in passing. Contemplating the number of the marshalled procession, he observes on either side of the line a continuous and more crowded succession of spectators, filling to repletion the broad space of the streets, and pressing upon the steps of stores and dwellings, to obtain a more commanding view. At the same time from windows, balco-

nies, and roofs of houses, peer out the faces of another unbroken and unnumbered succession of observers. While overwhelmed by a conception of the aggregate number of the visible mass, he is reminded that in other streets parallel to, and intersecting the line of the procession there are other moving crowds, and in houses lining these streets, a vastly greater multitude, unattracted by the pageant, or confined by domestic or commercial avocations.

Dismantling this vast population of their architectural covering, and a spectacle more grand and imposing than the largest military review ever made by Xerxes, Alexander, or Napoleon, would be presented. Five, ten, or twenty-five hundred thousand human beings, standing almost shoulder to shoulder, meeting the glances of each other's eyes, and catching the sounds of each other's words, "collected together so thick and close as to give at some moments the idea of one individual enormous living mass, of which the streets are as the arteries and veins through which the stream of life is for ever flowing."

A city might appear to a superior order of beings in reference to the swarming numbers, insignificance, and frail earthy covering of its inhabitants, like a borough of ants, or a habitation of bees. At some periods of the day the crowd disappears from public view in the concealment of their dwellings; and at night the city reposes with only occasional interruptions of visible motions and sounds of passing watchmen and messengers of mercy, and the louder tones of midnight bacchanal songs. But at the call of the morning, or the startling report of some strange occurrence, the convulsed city pours forth into the streets, avenues, and squares, crowds of human beings, like the disturbed ant-hill, or hive of bees crowded, covered, and black, with myriads of living beings in various and intense activity,

and jostling contact, passing and repassing in apparently aimless pursuit. All are seen, but none can be identified, or traced and distinguished for a moment. Though infinitely diversified, all this activity is related to a stupendous and complicated system of employment, producing classified results of order, beauty, convenience, and luxury; like the exquisite structure of innumerable compartments of comb, replete with precious treasure gathered by countless busy agents from many and remote fields and flowers. "Considering the thoughts tempers, cares, hopes, treasures, and fears of all these beings, those of each measured by his own, constituting a little world, and the scene of living beings and living interests within the narrow compass of a city grows like that of infinity beyond the narrow compass of the mind."*

Passing these more obvious animate and inanimate features that glare upon us so obtrusively, the inquirer becomes interested in contemplating more particularly the artificial character of the city. In its first and most obvious aspect, it is a magnificent pile of art, reared upon a base of nature that it conceals. The natural features of the landscape are effaced, inequalities leveled, or rounded into a smooth uniformity; and the earth itself buried beneath pavements of brick and stone. Not a feature of nature remains in unmarred beauty, or a motion with free and unfettered step, or a voice in unstifled utterance. Eternal noise profanes the silence of her worship, and perpetual discords disturb the harmony of her music. The clear ringing sound of the mountain horn, or of the song of the shepherd, the woodman, or the ploughman, echoing among the hills and over the sylvan lake; the soft notes of the linnet, the shrill tones of the skylark, the early messenger of morn, the whistle

* Foster.

of the blackbird from the brake, the mellow tones of the bulfinch from the grove, and the concert of innumerous songsters making the fields and woods vocal all abroad, are not heard.

Running brooks and sparkling fountains are obstructed and sealed up, and their waters forced through pumps and jets. The rose blooms in trained or rather confined beauty and gracefulness. Flowers wear less brilliant hues, and emit less fragrant odors; and the grass grows paler. Birds sing and display their faded plumage from gilded prisons.

The clearness of the atmosphere is dimmed, and the light of the sun and stars obscured by perpetually-ascending volumes of smoke, clouds of dust, and more subtle exhalations from the decay, the friction, the jostling contact, of myriads of animate or inanimate objects. The air is warmed into an unnatural temperature by the emanations of animal life and heat; and polluted by exhalations from musty and drugged storehouses, filthy habitations, streets, and sewers.

"Ye who amid the feverish world would wear
A body free of pain, of cares a mind,
Fly the rank city, shun its turbid air;
Breathe not the chaos of eternal smoke,
And volatile corruption from the dead,
The dying, sickening, and the living world,
Exhaled to sully heaven's transparent dome
With dim mortality. It is not air
That from a thousand lungs reeks back to thine
Sated with exhalations rank and fell,
The spoil of dunghills and the putrid thaw
Of nature when from shape and texture she
Relapses into fighting elements.
It is not air, but floats a nauseous mass
Of all obscene, corrupt, offensive things.
Much moisture hurts, but here a sordid bath,
With oily rancor fraught, relaxes more
The solid frame than simple moisture can."

The social organization of a city seems scarcely less artificial than its physical structure. It is anti-domestic in leading tendencies. Captivated by the excitements and splendors of social entertainments, and foreign alliances, the rich and fashionable are less devoted to the virtuous occupations and joys of home. There is an apparent ambition to be free from the cares and restraints of the family; to spend the summer in travelling or at fashionable watering-places, and the winter at hotels. The poor also are repelled from their scanty and unattractive abodes, to foreign associations, to which they are invited by brilliant saloons, sweet strains of music, and syren voices of temptation; while visiting strangers, uncertain adventurers, and a countless number of tradesmen and apprentices, professional students, and merchants' clerks, are without even nominal homes. As distinguished from the country, a city is a community without homes, made up of the fragments of families, and the association of strangers.

The increasing number of common and elegant boarding-houses, splendid saloons, club-houses, and hotels, are the memorials of this artificial and demoralizing tendency. They flourish upon the ruins of the family, as the pomp of courts and the distinctions of aristocracy upon the ruins of the state.

A city population is distinguished by an extreme and artificial levity of character. An envious rivalry may be traced through all the gradations of society; and ambition of distinction is quickened into restlessness. So fickle and servile does the public taste become, that the most inconvenient and fantastic model of fashion, in ten days would conform as many thousands to its standard. A perpetual vicissitude of fashion and extravagance, surprising the lower classes, and escaping their imitation, invests the rich and aspiring with temporary distinction

in the singularity and expensiveness of a style of residence, equipage, or dress. To widen the distinctions of classes, and enable their votaries to escape the contamination or disgrace of vulgar conformity, innovation is made upon the established appointments of nature, and the fixed relations of labor and rest. The meridian meal is served beneath the shadows of evening. Social entertainments are opened at the hour that beckons the industrious and virtuous to repose, and continued till the dawn of the morning. The early hours of the day, demanded for industrial pursuits, are wasted in bed, in restless dreams, and nervous, enfeebling, and vicious excitements. And to provide for the social dance, or party, without interfering with the appointment for the opera, the night is prematurely ushered in by excluding the light of day from splendid parlors and assembly rooms. From late breakfast to the ride, from riding to the bath, from the bath to dinner, from dinner to the public walks and gardens, parties, and theatres, with slight variations, make up the daily routine of a large class in a fashionable metropolis. Athens had reached such extreme levity of character, at the crisis of her declining glory and empire, that the evangelist describes the Athenians as idle and volatile, without serious pursuits and industrial employments, listlessly going about to hear or tell some new thing. The same levity and dissipation are now traced in the cities of southern Europe, and begin to exhibit themselves in greater or less degree in American cities.

City life, especially in the mercantile classes, oppressed by the cares of business in addition to the claims of society, is also characterized by an unnatural excitement and activity. It is a hurried life, like pent-up waters precipitated through a raceway; or like a forced march, soon exhausting the vital energies, and impairing the

body and the mind. Men hasten to the calls of business or pleasure, as if fleeing the pursuit of death, breathing and panting like a racer on the course.

Urged on by the fear of a rival, or dread of defeat, scarcely allowing time for sleep, rest, meals, or sober thought, they keep their eye on the prize, and run for the goal. Standing in some thoroughfare an observer is almost fatigued in looking at the hurrying crowd, which rushes by him and frets like a turbulent river chafing its banks. The activity of city life preys upon itself. "It is a feverish vitality that consumes while it brightens—the air is fire, the very soil a furnace. Sunbeams bring death; and the earth when struck sends up a burning vapor." The mists, the hazy atmosphere, quivering and vacillating over the city in the summer heat; and the volumes of dust that rise and move in eddies, and roll away from it, darkening the sky by a perpetual succession of clouds, are but an emblem of the dark, vacillating, universal agitation of the passions of a great city, ever excited, ever eager, ever apprehensive. The unremitted cares of business, the rage of passions, the fury of politics, the restlessness of ambition, the thirst of gold, the struggles of competition, overtax the physical, intellectual, and nervous constitution, and doom it to the depressive horrors and enfeebled state of reaction; and fast wear out human life. Too many bewildering or enticing sounds fall upon the ear, too many objects tempt the appetite, and provoke the passions. The soul has too many points of contact with the human world, and is contaminated and degraded by it. The force of appeals from without in the natural order of society, is just sufficient to develop to healthful activity all the faculties. Where that force is multiplied by unusual, incessant, and varied appeals, without commensurate repose, the machinery of human life is overtaxed

and impelled with a wearing, exhausting, and destructive motion, like a piece of enginery under an excess of motive power. To the nervous constitution, these influences are like the extraordinary and protracted excitement of a political campaign, or a series of religious meetings to a devotee.

Hence the race always deteriorates in cities; distinguished families disappear in a few generations; and but for continual supplies of the elements of physical, intellectual, and moral character from the country, would soon sink to the lowest effeminacy, and invite the easy conquest of any savage horde. It is said in a late Boston journal, that of the present board of aldermen, only two were born in that city, and that but thirteen of the forty-eight members of the common council, are natives of Boston. A corresponding proportion of efficient business men were also from the country.

Moreover in the very constitution and circumstances of a large community, there is an unnatural repression of *benevolent sympathies.* There is no immediate contact of employers and the employed, that would secure more liberal remuneration for labor, and offerings of charity to the deserving poor, and relief for the unfortunate and afflicted. The subjection of industry and service to the relations of a commercial agency, without feeling or conscience, urged on by competition to reduce wages to its lowest possible terms, and deny all generous reward, disturbs the charitable relations of society, and wrests from misfortune and wo, their natural dependence and last hope. The trading class in this respect, is liable to become to the mass of the poor like the middle men in Ireland, its curse and its scourge.

Also the countless multitudes which one meets every hour in a large community, the distrust and suspicion fostered by the knowledge of prevailing imposture, and innu-

merable and diversified appeals beyond the power of attention, preclude those mutual civilities that conciliate kindly feeling, and impair the freshness and vigor of natural sympathies. "If everywhere the heart has its partialities, its aversions are left dormant by the absence of those not particularly loved; and the principle of exclusion is quiescent. In a great population they are present to excite aversion, experience indifference. An anti-social precaution of the heart repels the objects of want, crowding and pressing us on every hand as if reproaching our selfish isolation and unconcern." "Where man meets the countenance of his brother, every moment glancing consciously or unconsciously upon the countenances of many thousands in an hour, where hundreds of families reside in a line with only a few bricks between their abodes, and hundreds of others confront them at the distance of a few yards, there is an infinite disproportion between the number of persons to whom the heart can extend a definite sentiment of kindness, and those to whom it can not;" and baffled in their attempts to embrace so many objects, the aspirations and sympathies of the heart are thrown back upon itself in the cold and chilling revulsions of selfishness. The sensibilities of the most benevolent are blunted, the less benevolent become increasingly selfish, and the selfish become heartless and cruel.

The vast disproportion between the seen want and wretchedness, and the possessed means of relief; and the vague notion that this vast work of charity, so far beyond one's time and means to explore and relieve, will excite the attention of some of the thousands all around them possessing leisure, affluence, and benevolence, excuse or repress almost all charity, and amid thousands within call, the deserving sometimes perish in want and wretchedness. Benevolence loses sight of the individual

in the mass from which in the aggregate it stands aloof, and the deserving poor perish unknown, and unwept, when thousands would pour their tears of condolence, if the case were available to their sympathies.

In its social organization, as well as in its physical structure, it may be said, "God made the country," with its domestic associations, relations of equality, its regular industry and habits; and its mutual and unrestricted sympathies; and "man made the town," with its anti-domestic associations, undue distinctions of classes, hurried and thoughtless life, and restricted charities. Not that the concentration of large communities necessarily supposes an unnatural state of society; but forms of association have so generally followed such concentration of human beings, subjecting large classes to conditions of living and employment, doing violence to their physical, intellectual, and moral constitution, as to justify the implication of the poet. One might almost be willing to find a mystic teaching in the confusion of tongues at Babel, early in the history of the race, dispersing man abroad upon the earth, in agricultural pursuits, intimating the Divine will against the herding of the race in large communities. Certainly in the siege, the earthquake, the pestilence, and the conflagration, visiting chiefly, with their appalling horrors and wide-spread desolations, great communities, God has frowned upon their sensuality, wickedness, and atheism, in every age. The metropolis thus briefly sketched in its distinguishing features is united, by relations of vital, reciprocal, and ascendant influence, to the state and to the entire human world.

This influence may be traced in fostering and diffusing all the elements of civilization.

The aggregate extent of the *trade and wealth* of the

metropolis fills the inquiring observer with wonder. In pursuit of the facilities of commerce, cities are generally located upon protected seacoasts, safe bays, and at the confluence and mouths of rivers. The shipping at their wharves waving the flags of different and distinct nations; serried warehouses, the depositories of foreign merchandise; the stores of jobbing merchants and minor depots of trade, lining whole streets and occupying entire sections of the city; and countless multitudes of merchants' clerks and porters passing and repassing to ships, customhouses, counting-rooms, exchanges, and banks, evince the ascendency of the mercantile classes and the amazing extent of their commerce. They reach an extent of population, and wealth, and splendor, in a few years, that were not attained by cities under the military or feudal order of society in as many centuries.

Cities are the exchanges of nations, the markets of the world. National wealth is deposited, and disbursed, and the agency of princely fortunes conducted in them. Through the channels of commerce, wealth flows into them from every part of the globe as streams into the ocean, and is thence distributed again through smaller towns and the state. So rapid and vast is this accumulation in them, that the annual loss of thirty millions of dollars by fire, seems not to abate their affluence, or embarrass their commerce.

The customs of London probably amount to twenty millions, and its imports and exports to three hundred millions of dollars annually. Its merchants direct the commerce and own half of the Indies. Its banks to a great extent control the monetary affairs of Great Britain and the world. The amount of exchanges at a single place in London, annually is more than the whole British debt, or than half the wealth of Europe. The wealth of single commercial cities of the continent amounts to

more than the aggregate wealth of some of its independent kingdoms. The wealth of New York city would purchase the entire landed and personal property of states of the Union; and its exchanges in Wall street per single day would purchase whole townships or counties in the most cultivated agricultural district of the state.

As cities increase in wealth, they increase their exchanges with the country: enhancing the value of its various productions and landed estates, clothing the wild mountain with beauty, turning the barren waste into a garden, and the richer soil into a blooming paradise.

Along with wealth, arts spring up and flourish in cities, and are thence diffused over the state. The nearer, more constant, and varied intercourse of men in the work-shop, the factory, the market-place, the local association, the news-room, or the religious meeting, tends greatly to elicit and diffuse intelligence. The very diversity of pursuit and observation fosters various thought and reflection; while the free contact of mind with mind, the competition of industry, and the rivalry of skill, promote the highest discipline, expansion, and force of the human faculties. Hence the citizen rises above the nomad; the race from a condition of barbarism; and cities become centres of universal civilization. All their diversified structures, from the smallest piece of mechanism to the most gorgeous temple, are but a stupendous monument of art. Their broken pillars and dilapidated temples, are but mutilated records of the genius, refinement, and civilization of a nation or an age; surviving its parchmentary records, and traditionary knowledge.

Modern cities contain the rarest works and galleries of art; and in them artists find employment, and their productions a market. Stimulated by comparison, competition, and reward, genius there achieves her proudest

triumphs, and rears her most enduring memorials. Territorial aristocracy have indeed been distinguished patrons of art; but whence the wealth that enables them so largely to gratify those tastes? Whence those tastes themselves? Whence the men of genius who minister to them? In the natural order of things it is the town that adorns the country, and the citizen that becomes the noble. The arts that decorated and adorned baronial castles in the feudal age, were borrowed from the public edifices and private dwellings of great commercial cities that flourished centuries before. Carthage, Tyre, and all the trading cities which lined the coast of Phœnicia, excelled in every kind of manufacture, skill, and industry, and were the Manchesters and Birminghams of antiquity. A school of art flourished in Holland, a land of commercial communities, a century earlier than in England, with her more aristocratic institutions. Commercial cities originated and transmitted orders of architecture distinguished by their own name, for the imitation of succeeding ages. And in later periods they have been far greater patrons of the arts than wealthy patrician families.

The very causes that have given existence to, and fostered civilization, have given birth to all ornamental arts, and they will flourish only as cities multiply and become prosperous and great. From these centres are diffused all the distinguishing influences and refinements of civilization that pervade and affect the whole state.

From cities also is diffused the influence of letters and philosophy over the state. We have already adverted to the influence of universal, diversified, and intense mental activity, competing industry, rival skill, and emulous example, in promoting the intellectual culture of a people, and elevating the universal taste and genius of the race. The availableness to a trading community of all knowl-

edge of the wealth, productions, and commerce of foreign lands, operates upon merchants and capitalists as a strong incentive to intelligence, and they are perhaps more likely to be men of large views than country gentlemen or nobles of the same grade of intellect. The ignorance sometimes betrayed by merchants upon particular subjects, instead of evincing the unfavorable influence of commerce upon mental improvement and intelligence, is but a memorial of the lower social position from which it has elevated them. The Arkwrights Wattses, Fultons, Rothschilds, Barings, Girards, and Astors, men produced by the exigencies and influences of great cities, evince as real elements of mental greatness as Bacons and Newtons, Pitts and Peels, Clays and Websters. Though the profoundest investigations of science require leisure, seclusion, and meditation; and the sweetest and loftiest inspirations of poetry must be courted amid the beautiful, the lovely, the picturesque and grand in natural scenery; it is the exigencies of civilization, developed in larger communities, that furnish the chief incentives to that cultivation, and demand and reward the productions of the artist and the poet. If Plato, and Aristotle, and Socrates, speculated, and Homer and Euripides obtained poetic visions on the lone summit of Parnassus, or embowered in the shades of Academus, the cultivated men of civic communities have appreciated and transmitted their science and song from generation to generation.

Cities contain the archives of antiquarian and historical societies, and professional schools and universities. Their extensive libraries embrace rare manuscripts and productions of genius, and preserve the most interesting memorials of philosophy and science. Authors as well as artists find employment or their productions market in cities. The rays of a nation's genius are converged

have sounded along the eras of revelation, echoed from every page; that have come from the lips of all the wise and good, swelled by the concurrent utterance of successive generations; that have fallen in affectionate accents from the lips of fond and revered parents, and now come with sacred memories from the home of his childhood, or in mournful and persuasive reminiscences from their graves; that have been sternly and authoritatively uttered by his conscience in his purest days, and return with every thought of death and a final judgment. Go, kindly and faithfully point out to him the various perils that surround him; the influences that menace his character; the exalted destiny to which he may rise—the infamous doom to which he may fall."

1. *The first class of temptations incident to the pursuit of a new home and fortune in the city, arises out of a removal from familiar to new and ever-varying scenes.* Habits of virtue become conformed to one's social relations, secular pursuits, and association with external objects. They are supported by the alliance of the known and familiar; which, like the outposts of a military encampment, cover every avenue to the soul, guarding against the insidious approaches of vice, and summoning the forces of virtue at the least approach of danger.

Even inanimate scenes, familiar from childhood, seem invested with moral power. The fields and hills over which his boyish feet trod; the brook over which he leaped; the beaten path through the wood or the graveyard; the mountain gilded to his vision by the early light of morning; the murmuring waterfall, the leaping cascade, or the rushing cataract; the ocean dashing and roaring at his adventurous feet along a familiar beach; the trees beneath whose shade he played; and the school-

we address to you these few lines of affectionate and earnest counsel.

That book of sacred scripture which contains the practical wisdom of antiquity, opens its address to the age and promise of youth. An ancient philosopher, also, wishing to render the most important service to his country, devoted himself to the instruction of the youth of her metropolis; regarding the young men of Athens as prospectively the most important class in Greece, and surrounded by circumstances at once of distinguished promise and peril. And all enlightened philanthropists—tracing the germ of human destiny in the incipient formation of character; the elements of the individual, social, and national welfare of a people in the discipline of youth; and the hope of the church and of the state in the promise of the rising generation—will seek the amelioration of human society chiefly by instructing and counselling the young. They will particularly address them in the periods and circumstances of their greatest hope and hazard. The youth of our cities stand upon a special vantage-ground for achieving good or ill, and for weal or wo will soon control the great agencies of human power. They are therefore the objects of the highest hopes and greatest fears of the wise and good—the most exciting spectacle that can be presented to the eye of philanthropy and religion. A voice from Heaven, like that addressed to the prophet, says, "Go speak to that young man." "Go to him as he resolves to seek his fortune in the city; as he approaches the metropolis with his head teeming with wild fancies, excitements, and hopes; as he enters the enchanted sphere of city life; as he selects his boarding-house, his profession, his mode and place of business; as he determines his companionship, his amusements, and his place of worship. Go, utter in his inexperienced ear those words of wisdom that

car or steamboat, as it wound round a hill or forest, or turned a point in the river or bay, you obtained the first glimpse of some lofty dome or spire, or elevated section of the town, peering out in distinctness from its yet undefined extent and monotonous aspect. Soon the whole city is expanded upon your view. Entering its precincts, with strange sights flitting before your eyes, strange sounds falling upon your ears, and strange sensations thrilling your bosoms, you wended your way amid different orders of architectural magnificence and meanness—temples of justice and religion in close proximity to sombre prison walls, alternate sections and squares of princely residences and of squalid habitations of gaunt poverty, idleness, and crime—to a place of temporary or permanent lodgings.

Finding repose from such protracted and unaccustomed excitements, you could hardly realize that you were in a great metropolis. Your imagination had often glowed with undefined visions of magnificence and glory, as in the annals of history and the journals of tourists you had traced the extent, wealth, and splendors of ancient and modern cities; the abodes of sovereigns, senates, and courts; the emporiums of letters; the marts of commerce; and the galleries of arts. Brought thus into local association with all the affluence of wealth, honor, and happiness, only fortune, fame, and pleasure, were seen in the mental perspective, and sanguine hope repelled every doubt of success:—

> ——"For life itself was new,
> And the heart promised what the fancy drew."

That was a crisis in your life, a turning point of your destiny. The present retains its bias, and the future will receive its character from that period. Trusting that the interests of that crisis are not wholly compromised, and are yet capable of a wiser and more beneficent direction.

THE TEMPTATIONS OF CITY LIFE.

First Visit to the City in Pursuit of a new Home and Fortune.—A Crisis in Human Life.—Friendly Solicitude for Young Men in large Towns, as being in Circumstances of distinguished Promise and Peril.—Temptations arising from an Exchange of accustomed for strange and ever-changing Scenes, denying to Virtue the Succor of the Known and Familiar.—Temptations arising from the Want of the Conservative Influences of Home, the Divinely-appointed and natural Defence of Virtue.—Temptations arising from a prevailing Over-Estimate of Wealth, and fraudulent Methods of Business, impairing the Sensitiveness and Strength of Conscience, and the Foundations of Integrity, and removing a principal Barrier to general Immorality.—Temptations arising from Diversified Examples of Wickedness in apparent Impunity and Triumph, impairing Confidence in the Reality of a Moral Government, and thus removing a powerful Restraint from precipitant Passions.—Temptations arising from specific Appeals to particular Passions and Weaknesses of Human Nature, surprising dormant and latent Depravity into formidable Manifestation and Activity.—Temptations arising from the concealed Character of City Life, precluding the Rebuke or Knowledge of Friends, or, any amenable Relation to the Community, and fostering the corrupting Delusion of a twofold Atheism—a Feeling of not being accountable to God or Man.—Triumphing over these united Temptations, a Youth may rise to a Destiny of unrivalled Glory: falling before them, he may sink to a Doom of unparalleled Infamy and Misery.

Dear Young Friend: Your first journey to the city, in pursuit of a new home and fortune, is doubtless retained among your most interesting recollections. Scenes were flitting before your mental vision, as new and transient as aspects of the landscape, varying in rapid succession, with the direction and speed of the stage, the car, or steamboat, that was hurrying you to a new destiny. The near approach to the place of your future abode was at length announced; and looking from the window of the stage as it rose an eminence, or from the

THE

TEMPTATIONS OF CITY LIFE.

BY REV. W. W. EVERTS.

For them thou fillest with air the unbounded skies,
And givest them the stores
Of ocean, and the harvest of its shores.

Thy Spirit is around,
Quickening the restless mass that sweeps along;
And this eternal sound —
Voices and footfalls of the numberless throng —
Like the resounding sea,
Or, like the rainy tempest, speaks of thee.

And when the hours of rest
Come like a calm upon the mid-sea brine,
Hushing its billowy breast —
The quiet of that moment, too, is thine;
It breathes of Him who keeps
The vast and helpless city while it sleeps. — BRYANT.

NOTE.—The growth of American cities is unparalleled in the history of the world. Already half a million are embraced within the limits and suburbs of our metropolis; and half that number within those of Philadelphia. New Orleans contains about a hundred and fifty, Boston one hundred and thirty, and Baltimore one hundred and five thousand inhabitants. The second child born in Cincinnati, it is said is still living, and has not reached the middle age of life, while the city has a population of a hundred thousand. The population of St. Louis was 1,600 in 1810; 16,000 in 1840; 40,000 in 1845; and is probably now not less than 60,000. Buffalo contained 2,412 in 1825; in 1846, 29,773; and now contains about 45,000. In 1828, the population of Lowell was 3,532, it is now more than 30,000. Chicago, a place scarcely known on the latest maps, has already reached a population of 18,000; and Milwaukie, of still more recent origin, is rivalling it in its growth and population.

blended sounds of its choral praise, are as the noise of many waters.

When benevolence, instead of selfishness, becomes the law of human association, a city will be the glory of the earth as well as a type of heaven. It will be the place of many offerings of beneficence to man and of worship to God. Instead of the voice of obscenity and blasphemy swelling on the gale of night, the incense of gratitude will perpetually rise from the metropolis, as the incense of a nation's worship from the ancient temple.

While anticipating such amelioration of the condition of cities, we already trace its great preparation, in the exalted type of piety and the enlarged plans of benevolence developed in them. From them will rise an exceeding great number, who have kept themselves unspotted from the world, and washed their robes and made them white in the blood of the lamb, to receive the brightest crowns reserved in heaven for the faithful. There the amplest opportunities of usefulness may be found, and the most exalted communion with God enjoyed.

Not in the solitude
Alone may man commune with Heaven, or see
Only in savage wood
And sunny vale, the present Deity;
Or only hear his voice,
Where the winds whisper and the waves rejoice.

Even here do I behold
Thy steps, Almighty!—here amid the crowd,
Through the great city rolled,
With everlasting murmur, deep and loud—
Choking the ways that wind
'Mong the proud piles, the work of human kind.

Thy golden sunshine comes
From the round heaven, and on their dwelling lies,
And lights their inner homes—

in the temple, ministry, worship, and festivals of the empire city, to confront and repress demoralization in its most formidable manifestations at its source. In approbation of that policy, the Messiah directed his attention chiefly to the larger communities of Judea; and the first preachers under his instructions went first to the cities of Palestine, Asia Minor, Greece, and Rome.

In this series of tracts, we shall endeavor to show that some at least of the evils of the old world may be obviated or mitigated in the new, by the combined vigilance of medical, legal, and moral police over these rising communities. We would fasten here and there a buoy, and rear here and there a lighthouse, along these dangerous roads and stormy capes of the sea, where so many tempests sweep; so many furtive currents set in toward the gulf stream; so many sunken reefs lie; so many wrecks of vessels of state hang upon the sounding rocks. We would point those who desire to co-operate in the stupendous work of reforming and saving the world, to the importance of concentrating the highest moral agencies to repress depravity and vice where their outbreaks are most to be apprehended, and most disastrous; of raising barriers and dikes against iniquity and demoralization where they come in like a wild desolating flood.

Numerous association is not necessarily an evil; and is made such only by the ascendance of depravity, and its enlarged facilities of temptation. Diversified and indefinitely extended association, regulated by temperance, justice, benevolence and piety, might proportionably augment the happiness of social beings.

Such association is a feature of the heavenly world, prefigured by a golden city with streets and gates of pearl. Its worship is the *united* homage of an innumerable company of angels and the redeemed, and the

ing solution reach their crisis of difficulties, perplexing and confounding the wise and the good.

The cause of the race in future ages, and in all lands, is narrowed down in its problems to the compass of a single city. Our hope for the better does not preclude fear, or the necessity of vigilance, precaution, and effort. If the present experiment of American society prove more auspicious than those of the old world, it must be by some wiser regulation or amelioration of the condition of large communities. The decay and ruin which have come successively upon ancient cities, must be traced, in an eminent degree, to the insufficiency of any false religion, and to the insufficiency of the true, even when grossly perverted, as a means of sustaining a high tone of social morality, along with an advanced state of civilization. Our hope, then, as exposed to all the dangers which have proved so fatal through the past, must have respect to our better faith, its superior wisdom, and more earnest philanthropy, as the momentous element, which alone can operate as a preserving leaven through the great substance of universal society. This leaven of energetic, conservative Christian influence, must be deposited in the heart of great communities; or in them will accumulate and concentrate a combination of destructive elements that will explode and scatter in fragments the consolidated structure of universal society. If their intelligence, subordination to law, and general morality, keep pace with extending population, luxuries of wealth, and refinements of arts, the star of empire will rise, and from its zenith continue to shine upon the new world with benignant promise. If lawlessness and demoralization prevail in them, it will suffer disastrous eclipse, and at length sink in darkness and blood.

In wise recognition of the concentration of wickedness in large cities, Judaism concentrated its moral forces

looking down upon the desolation spread around them, of which they were the sources as they are the most conspicuous points.

All the vicious humors of principle, sentiment, or passion, pervading universal society, speedily manifest themselves in large cities; and a metropolis is a running sore on the body politic, aggravated in its malignity and loathsomeness by all the vices and corruptions of the state, upon which it reacts in sympathetic affection, threatening the purity and healthfulness of universal society. Disease at this seat of social life is like disease of the lungs of the human body, and transmits enervation through the whole frame of society, precipitating decay, or protracting enfeebled and useless existence. And when deteriorating in growing demoralization, with the fearful and convulsive strength of a giant, interlocking the very framework and grasping the pillars of the state, the metropolis falls only with its ruins.

To deprecate the existence of cities, because evil is more rapidly and variously developed by civic than by rural associations, and without sufficient legal and moral police, invests them with the most hideous and revolting aspects, is as idle, and perhaps as unwise, as to deprecate popular education because it is liable to abuse, and vastly enhances the power of the wicked. Cities will exist, whether regarded the felicity or doubtful necessity of the times. There the race, unless arrested by some more vigorous appliances of moral force, will continue to sweep on, in tumultuous progress, beyond the reach of law, of philanthropy, or religion, a wild, desolating, uncontrollable flood of humanity, every faculty excited to its extreme effort, every passion to its most intense heat, every appetite to its most clamorous demands. In them the most important questions of law, philanthropy, and religion, ever recurring, and demand-

appear amid the tumult and rage of many waters, whose contending voice is heard in loud and ominous roar far off over the ocean.

The vessel of state, freighted with all that is precious in liberty, lovely in social order, and venerable in religion, can be kept to her course, over these furtive and circling currents, only by a steady hand at her helm, constant observation at her bows, and a frequent application of the plummet. Allowed to float casually, she will inevitably be plunged into the vortex of this moral whirlpool, where all the memorials of human power, genius, and civilization, of former ages, have been swallowed up and buried in oblivion.

The lines of social and moral influence correspond in their frequency and direction, with the roads of a state. The principal thoroughfares lead to capital cities, and are more hardly beaten, and numerously thronged as they converge to the metropolis. So all social communication is more varied, rapid, and extensive, as you approach a large town, and the paths of vice are more hardly beaten, as they converge upon the broad road to perdition, at its very issue in a metropolis. Strangers from every part of the state and the world meet there in mercantile, literary, and religious associations, and thence diffuse through the state and the world its refinement and virtues, or its vices and demoralization.

The fires of depravity that pervade and struggle in the bosom of universal society, burn more fiercely as they converge toward these moral craters; from which flow forth the lava of degradation and crime in scathing and desolating currents to the farthest borders of the state; and are perpetually ascending flame and smoke, vacillating, quivering, and darkening the whole moral heavens. Ancient cities stand along the course of civilization as a range of extinguished volcanoes towering above and

surface. But the separation becomes less distinct as you follow down the course of the river, and ultimately it mingles with and disappears diffused through the entire volume, and identified in the qualities and color of the St. Lawrence.

So the influence of the metropolis, issuing into the great stream of universal society, seems at first repelled and confined to a distant and narrow channel, and may be traced in its progress by here and there a conforming custom, or fashion, or amusement, or style of dress, in larger and then in smaller towns and sparse communities, melting away into less and less distinctness, till it diffuse itself through the whole broad stream of universal society, by imperceptible assimilation, imparting different tastes, customs, and morals, to a whole nation or continent.

This assimilative power is commensurate with the admired and coveted distinctions of the metropolis, and its perpetual and diversified intercourse with the state. Distinguished by a combination of the luxuries of wealth, the embellishments of art, and the accomplishments of letters, it is the attractive centre of the social world. It is the point where the intellectual forces of a nation meet; and in the rivalry of teachers, the conflict of creeds, and the strife of opinions, determine its social, political, and moral destinies. There concentrate all the elements of power; and thither rush all the currents of influence. The metropolis is a maelstrom on the ocean of universal society. All the broad, deep, and untraced currents of social influence set in toward it. Their central tendency, scarcely perceptible upon its remoter surface, becomes more apparent as, with increasing velocity, they sweep through narrower circles, and at length, over this vortex, sea struggling against sea, and wave battling against wave, in spent fury, plunge into its dark abyss, and dis-

dom. The most trifling interest of trade, or industry in the remotest sections of the state, the failure of a banking-house in India or Europe, a merchant in Mexico, or a trader in California, affects the city.

The adventitious value of opinions, of mechanical and professional skill, and even of goods and works of art, obtained in the city, increases this assimilative influence. A devotion of wealth and genius, and a stupendous aggregation of example, in a metropolis, avail to establish standards of fashion, overrule dissentient tastes, and conciliate obsequious and general conformity in all matters of taste, from the style of a public building or private residence, to that of a coat or cravat; from the furniture of a lady's parlor, to the trimming on her cloak; from the order of public worship and the etiquette of a party, to the salutation of friendship or the pronunciation of a proper name. And this conformity, not confined to conventional and unimportant points, embraces vital questions of moral taste and manners. A remonstrance against the introduction of any questionable amusement or custom is rebuked as proceeding from an ignorance of the approved standards of fashionable life. And thus the vicious customs and arts of the old world, reproduced in American cities, are diffusing themselves over our land.

The river Oswegatchie, flowing from a marshy region, and engrossing in its course the waters of the Black lake, enters the St. Lawrence. Above their junction that noble river is pellucid and transparent, revealing the pebbles on the bottom, with beautiful distinctness, five fathoms deep. At first it seems daintily to repel the turbid waters of its tributary, and restrict them to a narrow channel that can be traced, far as the eye can reach, by lines of discoloration, and the trembling motion of the

"This collective depravity is the most terrific and ominous apparition man ever beheld, more awful than the spectacle of the burning of the cities of the plain. Evil sufficient to poison a universe of corruptible beings is concentrated in a few square miles." In the affiliation of its forms it exhibits the unity, energy, and enormous proportions of a hideous monster partially concealed beneath the superficial disguises of law, etiquette, and fashion; but in its convolutions and ponderous movements, heaving the bosom of society, and sending quivering and vibrating motions to its farthest extremities.

These evils have the most abundant and diversified facilities for diffusing themselves through the land. The mail-routes extending to the farthest limits of the state, and intersecting each other like the meridians on a globe or chart, the thoroughfares of national intelligence, the highways of thought and sentiment, diverge from the metropolis and affiliate in ready correspondence and quick sympathy with it the remotest parts of the empire. The city is thus connected as by the myriad network of electric communication with all parts of the country, and the powerful and assimilative influence of intercommunication is ever operating. Comparing the state in its enlarged dimensions, diffused vitality, and social movements to an animated being, the metropolis is its head. The nerves of the social body diverging from this sensorium, lie along the channels of commercial, literary, and religious correspondence, affiliating every village, neighborhood, and hamlet, in sympathetic and dependent existence, and diffusing the influence of wealth, arts, and letters, to the farthest bounds of the state: and a reacting influence of every event occurring in every part of the land and almost of the world, vibrates along these nerves, and is tremblingly felt on 'change and is thence radiated to every part of the capital and king-

The description of antichrist, that stronghold of error, wickedness, and spiritual despotism, is given by the revelator, probably in the terms of a literal description of Babylon, "that great city because she made all nations drunk with the wine of the wrath of her fornication." "Babylon the great, the mother of harlots and abominations of the earth." "The kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies; her sins have reached unto heaven and God hath remembered her iniquities." The cities of the plain became so wicked, that ten righteous men could not be found in them, and the cry of their injustice, oppression, and blasphemy, went up to heaven and a fiery tempest destroyed them. Before the downfall of the Jewish kingdom, the prophet with amazement and indignation uttered the inquiring rebuke: "Seest thou not what they do in the cities of Judah?" and the measure of its wickedness was filled up in the blinded unbelief, oppression, and vices of its capital. During succeeding ages the most gigantic forms of wickedness have manifested themselves in large cities; which have waxed worse and worse with extending population and growing empire.

The evil apparent in them is only a slight external sign or indication of the amazing extent that is unseen. The streets and avenues, bordered with paved and swept walks, and adorned with neat dwellings or splendid mansions, furnish no indications to a stranger, of the dark, subterranean channels a few feet beneath him intersecting each other, and converging to some common sewer, and flowing with waters, black and fœtid with the offal and filth of the city. So the outward decorum, delicacies, and civilities of society, conceal that moral sewerage that underlies a great metropolis, ever flowing with the vices and baleful passions of wasted life and ruined souls.

and agitating its vast volume with the most intense heat; and mingling and stirring up from its most profound depths, the loathsome sediment of depravity, darkening the heavens with its ascending vapor, impregnating the atmosphere with pestilent exhalations, and desolating the earth with its lava streams of vice and wo.

While there is a kind and degree of intelligence and virtue in large cities, rarely if ever found in sparse settlements, and the causes that develop tendencies to evil, to a certain extent, originate counteracting tendencies to good, it is certain that the same amount of the more deliberate and matured forms of depravity, are found only in large communities, and as it respects considerable portions of society, the standard of morality reaches its lowest point as you pass from the smaller towns to the greater. The whole man is more rapidly developed in cities, but the moral does not keep pace with the intellectual; it is more seduced by temptation, repressed by uncongenial influences, or blended with the selfish and sensual. With communities as with individuals, increase of wealth is increase of facilities of indulgence, and proportionately of temptation to habits tending to moral deterioration. Causes that encourage sensual propensities, foster all selfish passions, and tend to sink the man in the brute, in baseness of character, while resplendent with the intelligence and genius of an angel.

In its combination of arts, learning, genius, and religion, a metropolis becomes a radiating centre of light to the world. But it is a moral Pharos. While its light gleams afar, and greets the eye of the most distant voyager over life's treacherous sea, the darkest shadows extend from its base. He who would explore the gloomiest recesses of ignorance, crime, and wretchedness, must search them beneath the shadow of temples and palaces.

removes the last restraints of virtue. And finally in a large community sin finds ample scope for association and organization.

In most of its forms sin can no more exist in solitude than an animal in an exhausted air-receiver. And its facilities increase to a certain extent with increasing population. Burglars, swindlers, counterfeiters, incendiaries, gamblers, inebriates, libertines, and men of less confirmed habits meet each other in congenial associations, counsel, and co-operation. Every error, however sublimated and visionary, or vulgar and corrupting, may obtain votaries, have its conventicles, its organs, its preachers, and its regalia.

The perpetual contact of temptation with the sinful heart, like the collision of flint and steel, throws off incessantly glaring exhibitions of vice and depravity. It is not merely that there are more offences against property, where property is most abundant, or that there are more victims to temptation, where there are more to be tempted. As firebrands smoulder and go out when scattered, but blaze up in brilliant and intense flames when collected; and kindling upon a continuous succession of buildings, along narrow streets and towering edifices, and lofty steeples, spread the terror and destruction of a conflagration: so those evil passions that slumber in isolated and industrious occupations, are inflamed by association and fostered by the temptation of a great city, spread devastation among teeming ranks of population. The association of the sensual and depraved augments the inveteracy and loathsomeness of their wickedness, as decaying bodies heaped together mutually facilitate a common putrescence, and augment their fœtid and pestilent exhalations. A city is a vast caldron of human passions. Ten thousand ardent excitements kindle and blaze beneath and around it; permeating

justice, to elevate a military despotism as a republic; and therefore keep the institutions of law and order in perpetual jeopardy. They repose as insecurely on the heaving bosom of a crowded metropolis, as a city on the brow of a volcanic mountain. While the influence of American cities on the federal and state legislation is now paramount, in them, far more likely than in agricultural districts and sparse settlements, will arise those difficulties and crises of government that will threaten or overthrow our republic.

The influence of the metropolis upon the moral and religious condition of the state is perhaps still more important. There are peculiar causes of demoralization in a city: Its defective social organization already alluded to, depreciating the estimation of the associations, occupations, and joys of home; and interdicting them entirely to large classes, withholds the chief succors of virtue, and impairs or sunders her strongest bands. Its commercial character, by abetting the vices of trade, impairs the sensitiveness and strength of the public conscience, and tends to sap the foundation of general integrity, and remove a principal barrier to universal immorality. Its exemplifications of wickedness, in apparent triumph, weakens in all, as the impunity and prosperity of the wicked did in David, confidence in the reality of a moral government, and greatly enhances the power of temptation. Its innumerable and diversified temptations, appealing specifically to every infirmity, weakness, appetite, and passion, surprise dormant and latent depravity into formidable manifestation and activity. Its facilities of concealment, precluding the rebuke or knowledge of friends or any amenable relation to the community, leave man under the corruptive delusion of a double atheism, feeling accountable to neither God nor man, and

decided measures and bolder leaders, in any opposite revolution.

In that same metropolis the exclamation, "*Il est trop tard*," in answer to the tardy concessions of the reigning soverign, by electric sympathy forming the purpose and swaying the action of the assembled and excited multitude, overthrew an ancient monarchy, exiled the royal family, and introduced a republic.

Events that produce but a slight sensation amid a sparse population may startle and agitate in the most fearful commotion a large community. As the same breeze that slightly ripples the surface of an embowered lake, on the open expanse of the ocean raises majestic waves, that impelling each other and increasing in volume as they roll, break, and dash along the distant and rock-bound coast with angry surge and deafening roar, a sound of alarm that would scarcely for a moment disturb the order and quiet of a small gathering of people, may throw a vast assembly of people into uncontrollable panic and confusion. A single individual that could not determine the censure or applause of a social circle may call forth the loudest hisses or demonstrations of approbation in a crowded theatre. So a political reformer that could awaken no enthusiasm, and secure no votaries in a sparse neighborhood; in a large city where the many are indifferent or fear to dissent, and clamorous partisans applaud, may commit the community to almost any revolution and proclaim the enthusiastic approbation of the people. Police magistracies, and standing armies, avail little against an excited and united populace. Whether led on by wise reformers, or instigated by selfish and designing demagogues, they are alike enthusiastic, determined, and invincible.

These amazing energies of popular excitement may with as great facility be made to overawe as to establish

cabinets, and parliaments; and their popular majorities, concerted action, and local support of the press, disbursement of the national wealth, and management of institutions of learning, philosophy, and religion, invest them with a balance of power in republics. Though various irregular and temporary causes may resist their sway, an equilibrium of politioal forces is obtained only in their ascendant influence. And the danger to states hereafter will not arise as formerly, from the incursions of barbarians from uncultivated regions of the earth. These forces have been shut up in narrower and narrower spaces by the progress of civilization, till there appears no danger in future from this source. The danger will arise from cities. In many kingdoms, as France, the metropolis can make and unmake, set up one and put down another. Outbreaks of popular violence, and insurrections and revolutions, as in Greece and Rome, will be originated in them.

The conspiracy of Catiline was projected and its allies found in the imperial city. And later insurrectionary movements have most frequently originated in large communities, from some question of law, or exigency of society reached in a crowded population, and requiring in their progress and consummation the numbers, contagious enthusiasm and reckless daring of an infuriated populace.

The most terrible massacres that distinguished the French revolution were perpetrated in Paris, by not more than three hundred active participants, and perhaps twice that number of abettors; while more than fifty thousand of the national guard were in the city, with arms in their hands, to defend the existing order of things. The mass of the people, uninformed or uninterested in regard to the precise design of the popular movement, might have been as easily swayed by more

hension. Rising in importance, and increasing in commerce and wealth, they became impatient of the stipulated or forced exactions of the feudal lords, and by a spontaneous and universal, if not a concerted movement, asserted their independence of them, and obtained enfranchisement from taxes. From that time the element of self-government in the municipal system became more recognised and defined, and the principles at the foundations of modern states and empires were established.

The science and system of government has been thus developed and perfected through cities, and their history comprises the universal history of law, empire, and diplomacy. The civil history of antiquity lies buried in the archives of those cities whose ruins are the objects of antiquarian and learned research. National policy was developed and determinately formed, and changes proposed and consummated, and declared in them.

In later periods, we trace in their power and influence a triumph of intelligence, industry, order, law, and liberty, over castes, feudal oppression, and military despotism. They have emancipated the state from undue subjection to a chief and his vassals, or a sovereign and his nobles. Where wealth has given power to cities, they have become more or less free, and have diffused the present freedom throughout the countries of Christendom. They have emancipated mankind from undue local and national prejudices, and by multiplying the ties of interest and associations, and acquaintance abroad, multiply and strengthen the bonds of the human brotherhood, and guaranty the peace of the world.

Though in the scheme of modern society and government, the influence of cities and rural districts conlesces, it is easy to perceive that the influence of the former is still ascendant. Cities are still the seats of sovereigns,

be seen perhaps in a circuit of thirty, fifty, or a hundred miles. At intervals the country would be occupied to a limited extent by temporary arrangements for agriculture, and slaves were engaged in tillage. It was not intersected by highways and roads, except in direct thoroughfares from city to city. Under Augustus, an empire arose from a fusion of a thousand municipalities into one consolidated government.

After the fall of the empire there was again a reversionary tendency to the order of municipal society. As the great central power was broken in pieces, its remnants were again embodied in the cities of Europe, engrossing within their walls all the resources and defences of the state. Sinking under the anarchy of the age, from the fifth to the eleventh century, they were weak—scarcely free. The feudal system seemed to direct still, more from its comparative importance, and prepare the way for the affiliated, balanced, and mutually-dependent relations of city and country. Feudal lords occupying isolated castles in the country, surrounded by numerous dependants, were the means of dispersing population from cities over hills and plains, on the shores of lakes, and the banks of rivers, in beautiful and isolated palaces and hamlets, and thus forming a link of connexion between the ancient and modern system of society, blending the interests of country and city, of agriculture and commerce.

After the eleventh century, another class of cities arose, called free cities. They were not, like ancient cities, independent sovereignties, providing their own military defences, and pursuing independent military conquests. The modern free cities resigned certain rights to a general government, and were defended by it in the pursuits of trades, commerce, and agriculture, without walls and standing armies, without annoyance or appre-

through the lens of the metropolitan press, institutions of science and galleries of arts.

Literature, formerly confined to the courts of sovereigns and the castles of nobles, has been popularized in its address and forms by civic influences. Instead of being addressed to men of leisure and science merely, it it is addressed to the masses, and relates to the common interests of mankind. The cumbersome and aristocratic folio and quarterly have been superseded by the small volume, the tract, the periodical; and from the metropolis issue countless and diversified publications, political, historical, scientific, and religious, like the myriad leaves of autumn driven before a storm, darkening the heavens in their flight.

The influence of cities may be clearly traced upon the political condition and history of the race. In the progress of civilization, the patriarchal order of society and government yields to the municipal. Advancing beyond the provisions of family regulations, limited civil compacts are formed for defence of individual rights and commerce. Thus leagues or municipal regulations are traced in various applications and developments, before the establishment of general and confederated civil government. All the municipal organizations of early cities were so many experiments of civil government on a small scale, developing and preserving its elements for combination in a consolidated government in a later age. States were the territorial limits of city governments. All governments began and ended as municipalities.

To the era of Augustus, Rome was only a municipality; her legislation in its provisions extended not beyond the walls of the city. Population was mostly confined to cities. Hamlets of individual families, villages, or the grouped habitations of a number of families, would not

house, and the church where he learned and worshipped —all, by a mysterious association with early life, thought, and education, ally him to the true, the pure, and the good. All familiar sounds blend in sweet and harmonious accents of persuasion to a life of virtue. All familiar objects, memorials of the obligations, temptations, privileges, and rewards of virtuous life, seem to smile upon upright conduct and to frown upon the least transgression.

Severing these accustomed alliances, youth enters upon the strange scenes of the city, its dazzling splendors and bewildering excitements transporting to an unhealthy activity all his susceptible faculties. The protection of former habits is withdrawn, and virtue finds nothing on which to repose. She wends her unaccustomed way amid the strange, the fascinating, and tempting, unaided by the memorials and alliances of the past; and she has little facility for forming associations that might replace her former supports.

Entrance upon city life is not merely one great change, but an introduction to a perpetual succession of changes. Assimilated to the circumstances and tastes of the city, the mind acquires a disrelish for the repose of steady habits, and morbidly craves novelties with their surprises, their winning appeals, and insidious temptations. Places of business, of residence, and of worship, are changed with such facility and frequency, as to prevent the forming of conservative personal and local attachments. No hallowed memories cluster, in daily scenes, around the youthful stranger. The path of life is not indicated to him by familiar waymarks, as to the shepherd or the husbandman, cheering and giving confidence to each successive step; but is like the course of the traveller through the desert. Though thousands are travelling in nearly the same direction, and he have himself passed and repassed

a hundred times in the same general course, the yielding sand and clouds of dust leave no familiar traces. The ways of life are moveable, and the walks and retreats of virtue, are not identified with their accustomed attractions of congenial companionship, pleasing associations, and improving entertainments.

Even the co-ordinate supports of intimate and lasting friendship are but partially allowed. Friendships are too cheap, too easily available, to be greatly valued and sacredly guarded. There is little inducement to forbearance, explanation, and conciliation; if one is alienated, the hand of another has already been proffered. A dozen different circles of acquaintance may have been passed through and abandoned in as many months.

The sentiment of friendship is impaired or worn out. Youth goes armed with a selfish and suspecting neutrality; he reposes confidence in few, is distrustful of all. Recognising no connexion with others in venerable relations and sacred interests, there is nothing in the way of lawless passions; the protection of moral interests is wanting, as would be that of pecuniary possessions in the removal of the laws of property. The barriers of vice are thrown down in every direction, and the strongholds of virtue removed. A course of life opened up through such new and strange associations and perpetually-recurring changes, dissevered from the alliances of the past, the conservative influences of permanent local attachments, and selected and lasting friendships, must be fraught with innumerable temptations and perils to the young.

Allow not, then, that love of novelty that will enlarge and strengthen these temptations, but rather repress it. Seek as far as possible permanent associations in business, companionship, and in religious worship. Idle curiosity leads not to wisdom and virtue, but to dissipation

and vice. A morbid disposition to hear distinguished preachers and see new chapels, ministers not to the purpose of the sabbath and of worship; but fosters religious dissipation, and leads ultimately to the abandonment of all places of worship.

Be not ambitious of the credit of having seen all that the great metropolis contains. The eyes are seldom satisfied with seeing or the ears with hearing till the visitation of disgust and ruin. You had better crawl through the turbid filth of its sewers to gain this credit, than to seek to explore all its hidden abominations. Wise is the youth who tries to see how near he can strike his oar upon the verge of the cataract and escape; or how near he can leave the mark of his skate to an opening in the ice; or how far inward he can move upon the circling eddies of the whirlpool to feel the sensation of the motion, and fathom its sounding rocks and yawning vortex; compared with him whose infatuated curiosity leads him to explore indiscriminately the evil and the good. Rather look at the good, the pure, and the true, and, like Bunyan's pilgrim, putting your fingers in your ears, flee from all scenes of profligacy and dissipation. Avoid the ways of sinners and the seats of the scornful, the instructions of error, the blasphemies of infidelity, the gay circles of dissipating amusements, and insidious temptations; as far as possible reproduce the alliances and associations of virtue you have left; maintain the same regular habits; and let not the surprise of novel temptations and unexpected gusts of passion sweep you away.

2. *Another class of temptations to which you are exposed, nearly related to those already mentioned, arises from the want of the conservative influences of home.*

The domestic is the original and divinely-appointed order of human society. It embraces in its appropriate

and concentric circles that precise classification of society which is adapted to give scope to natural affections, repress selfish and lawless passions, harmonize the interests and protect the virtues and happiness of the race.

All the properties and laws of Nature are reduced to particular relations and combinations adapted to subserve her own beneficent economy. Any disturbance of these relations produces commensurate evils; while any new combination might explode the earth to fragments, resolve its elements into chaos, and set the heavens on fire as a scroll. So in family circles and associations, all the social elements are reduced to their most auspicious and conservative relations. The virtue of each becomes the interest of the whole, and all are armed against the incursion of lawless passions and disorganizing vice, as against the invasion of a dreaded foe, by an appeal to their hearths, and fires, and altars, the pure and blessed fellowship of their homes. Any other order of alliances, therefore, superseding this, would as manifestly thwart the beneficent designs of Providence, and jeopard the higher interests of mankind, as the disorganization of churches, or the anarchy of states.

Says President Dwight: "There is nothing in this world which is so venerable as the character of parents; nothing so intimate and endearing as the relation of husband and wife; nothing so tender as that of children; nothing so lovely as that of brothers and sisters." And how sweetly are the united attractions of these relations, cherished in fond reminiscence and virtuous affections, celebrated in verse!—

> "The sounds that fall on mortal ear
> As dewdrops pure at even,
> That sooth the breast or start the tear,
> Are mother, home, and heaven."

And again, in varied expression:—

"I ne'er shall forget thee,
Blessed home of my heart!.....
The fond recollections
Thou bringest to me
Of endearing affections,
Shall bind me to thee."

Though, like the various beneficent and potential agencies of Nature, no passing account may be taken of this silent, varied, and extensive influence of home upon virtuous affections —

"Yet like some sweet, beguiling melody,
So sweet we know not we are listening to it,
Thou the meanwhile art blending with my thoughts,
Yea, with my life, and life's own secret joy."

Domestic influences penetrate the soul, unfold and cherish all its amiable virtues and lovely graces, as the sunlight, bland air, and genial influences of the morning open the rosebuds and early flowers. More than any other influences, they win upon the waywardness and insubordination of youth, and restrain from incipient steps, or reclaim from the advanced progress of vice. When tempted to seek some doubtful amusement or companionship, their influences may dissolve the enchantment. When actually resolved upon, some act of adventurous depravity, some alliance of dissipation and profligacy, they may break the fatal infatuation, and reassure conscience. All dark thoughts, that harass and soil the mind, amid the temptations of business and worldly associates, are dissipated by the light of home.

Images of parental authority and kindness impressed upon the miud by daily association, attend his path, beset with temptations, as guardian-angels. The fond mother watches over his path, encouraging and rewarding every virtue with her complaisant and affectionate smile, forgiving with incomparable charity every deprecated evil, and with sad and regretful look reproving every allowed fault. The wise father observes with ex-

ulting admiration every mark of developing genius and virtue, or with intense solicitude every unfavorable token of character; and with gentleness, authority, and affection, imposes his hand upon his head, and drops the warm tear on his brow, as he administers counsel and reproof, or supplicates the pardon and blessing of Heaven.

Thus virtue nestles and grows under the brooding wing of parental care, till plumed to soar in lofty and sustained flight. But tempted too soon abroad to essay the rapid and precarious flight of life, and buffet its storms, her unaccustomed wing falters with unequal and remitted effort, and she sinks from her lofty aim and native impulse to the degrading level and grovelling pursuits of vice, and is seldom able to regain her true elevation and resume her destined course.

Youth, embowered in the shady and genial retreat of home, is sheltered from the unfriendly influences of the world, as the graceful undergrowth of the forest from sultry heats and blasts of the tempest, by the stately pines and broad-armed oaks. While the forest above is withered and paled; ancient trees are stripped of their giant branches, or rocked in their beds, and precipitated from exposed summits; the pliant sapling, still green and fresh, gently waving to the gale that sweeps so fiercely above, loses not a branch, or twig, or leaf—but striking its roots deeper, and grasping with multiplying fibres an ampler extent of soil, is preparing to rear its head against the storm and defy the elements, when in the course of Nature the protection of the parent-forest is removed. So youth, sheltered beneath the protection of home from the withering heats and incursive blasts of temptation, strikes the roots of virtue deeper, with gradual and attempered trials, till in due course prepared to endure the vicissitudes and exposures of life; and premature removal from these protecting influences is as unnatural and

likely to be as fatal as to remove the sapling from the shielding forest, and transplant it, with mutilated roots and in an uncongenial soil, upon an exposed hillside.

Such is the exposure of every young man coming from remote parts of the country to the city to learn a business, perfect himself in a profession, or to gain or improve a fortune. Surrounded by new and innumerable temptations, no boarding-house, with the most select associations and guardianship, could supply the conservative influences he has left. But with his first scanty income, he can avail himself only of the poorest accommodations of an unattractive and crowded house. No quiet chamber is allowed for retirement and study; no neat parlor, free from the interruptions of noise and the intrusion of uncongenial persons, attracts him by its select companionship, collection of useful books, and choice cabinet.

Discontented and repelled from this poor substitute for a home, after his evening meal, he may read the following, or some similar advertisement in the paper: "Citizens and strangers wishing to spend an hour comfortably, in a quiet and beautifully-furnished retreat, where the best of liquors, wines, and segars, are offered, and where they can have access to all the papers of the day, besides the English and American pictorials, are respectfully solicited to drop in at No. —, —— street." Or he may go out by invitation of some fellow-boarder; or stroll abroad in quest of a more congenial resort. On almost every corner, some saloon brilliantly lighted, opens its attractive portals. It is furnished on a scale of the richest luxury, with splendid mirrors, costly divans, easy lounges, and tables covered with late journals and pictorial works. Paintings of great artistic merit, arranged upon the walls, and exhibiting the nude and seductive forms of female beauty, appeal to the ardent passions

of youth; and corresponding music in sweetest strains steals upon his senses. Often, to add to the attractions of these places, varying entertainments, of the buffoon, danseuse, and the ballad-singer, are furnished. Captivated by such scenes, unsuspecting youth repeats his visits, finds out other similar resorts, and finally is in the habit of being abroad every night, and is found at his boarding-house only for his meals and late lodgings. He visits all the distinguished saloons, refectories, bowling-alleys, theatres, gambling-hells, and other abodes of affiliated infamy. No mother waits his return to second, by her solicitous inquiry, the reproofs of conscience; no father to aid the returning conviction of better counsels, by lessons of experience, or to arrest his incipient course of evil by the timely interposition of yet revered authority; no sister to recall him from his almost unconscious estrangement from the delicate sympathies of virtue, by her sweet voice and winning smile.

Removing these restraints from the impetuosity of youth entering a large city, is like taking off the brake from a train of cars at the summit of an inclined plane, leaving them to move with dangerous and constantly-accelerating velocity; and thousands under this motive-power, unrestrained, renouncing every virtue before observed, and pursuing every vice before deprecated, rush precipitately to destruction. Severing this last bond that holds the bark of youth to its moorings in the harbor of virtue and peace, is like parting the cable of the noble vessel, already careening and bounding before the storm, and allowing it to dart away, like a race-horse, before the gale, without pilot, or compass, to be stranded and wrecked in hopeless ruin.

O then be entreated to consider your exposed situation surrounded by so many insidious temptations, and without the necessary defences of virtue. In select com-

panionships replace them as far as you can. Let thoughts of parents, absent, perhaps now in heaven, keep you back from the devious paths of sin. When vacillating between claims of duty and temptation, let the thought of a departed mother, who once reproved your childish follies, and forgave them, and commended you to virtue and to God—the memory of her serene, affectionate, and regretful countenance—recall the purpose and inspire the courage of virtue. One of the finest and bravest of the officers who have lately fallen upon the embattled plains of Mexico, and one that obtained early and distinguished promotion, while a cadet at West Point, being importuned by a high-spirited and reckless companion to drink with him the enchanted cup, and chided for his cowardly refusal, simply replied, "My mother would not wish me to."

> "Oh! in our sterner manhood, when no ray
> Of earlier sunshine glimmers on our way;
> When girt with sin, and sorrow, and the toil
> Of cares, which tear the bosom that they soil—
> Oh! if there be in Retrospection's chain
> One link that binds us to duty again,
> It is the memory of a mother's love."

He that hallows such reminiscences, confirms one of the strongest bonds of a virtuous life; he that hath not home virtues in his soul, and is not moved by the sweet concord of domestic affections, is "fit for treasons, stratagems, and spoils."

3. *Another class of the temptations of large cities arises from a prevailing over-estimate of wealth, and fraudulent methods of business.* Cities are the exchanges of nations, the markets of the world. The countless multitudes of merchants, clerks, and porters, passing and repassing to ships, customhouses, countinghouses, and exchanges, continually remind us of the numbers, and ascendency of the

mercantile class. Commercial influences must therefore to a great extent affect the social and moral character of a city. They tend to foster an idolatrous and corrupting estimate of wealth, and to subordinate the higher ends of intellectual and moral culture, domestic virtues and happiness, to its acquisition.

If the worship of the world in the devotement of supreme regards, could have been symbolized, at different periods, we should at one time behold man offering supreme homage to Mars; at another, to Minerva, Apollo, or Ceres; at another, to Venus or Bacchus; and at another, to Mammon. In a fair representation of the present comparative homage of the world, the altars of Mammon would be found to outnumber and surpass in splendor all others. Its temples are reared and its magnificent and imposing ceremonial worship is enacted in the city. Thither the tribes of the people go up in the engrossing pursuits of wealth, like the ancient Hebrews to Jerusalem, and the inhabitants of Asia to Ephesus, to pay their homage, participate in the solemnities, and join in the idolatrous shouts going up before this gilded divinity whom now all Europe and America worshippeth. From the altar of Mammon, a votary goes away, bearing, as indelibly if not as conspicuously, the marks of the shrine at which he has bowed, as from the altar of Bacchus. The delusion may not surprise him into as many vulgar improprieties, but may fascinate him imperceptibly into as many fatal errors, downright follies, and heinous crimes. The intoxication may not be as violent, neither is it as intermittent; it is incorporated more completely into the habit of the soul, and allows fewer intervals for sober reflection and escape. From a regard for money as a means to the advantages of life, such a votary passes to a strange and infatuated idolatry for the thing itself; not merely

in disproportion to, but without regard to its uses, even better pleased with accumulated investments, without the prospect or even possibility of ever using them; as if

> "The chief end of man
> Is to keep what he's got,
> And get what he can."

Intellectual imbecility, elevated to distinction by wealth, puts on affected airs, prates ignorance, and uses insolence with impunity and even applause. Dark fraud occupies princely habitations, rides in rich livery, and by gold wins its way to any circle and social advantages. Impudent vice, shielded by the immunities of wealth, shines in the elegant attire and circles of fashionable life, repelling the inquisitiveness and scorning the censures of virtue. All eminent advantages and distinctions appear to be conferred by riches, and society seems to be framed upon the principle of its supreme control. By observation, contagious example, and the assimilating influence of daily pursuits, youth is taught to ascertain the value of all things — health, intelligence, talents, and even virtue — upon the list of prices current; and to prize acquisitions and occasions as they may be converted into gold.

As money is a representative of all advantages, and answers almost all purposes — procuring fame, appeasing conscience, and atoning for crime, or defying its punishment — he impeceptibly becomes willing to subordinate all claims to its attainment, and to pursue it by the most *available* means, with little or no scruple as to their character. Many make it the supreme end; and others, ranking it too high, repress proportionably nobler sentiments and pursuits; preclude the most exalted fellowship and happiness of life; and obscure the hopes of immortal blessedness.

Avoid this over-estimate of wealth. Your life — its

length, its happiness, its usefulness, its honorable fame — does not depend upon the *abundance* of the things you possess. Let not its pursuit repress nobler aims, soil your character, destroy your virtue, and degrade your soul to an infamous baseness.

Amid this class of temptations, there is a still greater liability that your virtue will become impaired and your character tarnished by the vices of trade. The exchanges of the country are so limited, and their laws so simple and well-defined, as to preclude, to a great extent, opportunities or temptations to dishonesty. The exchanges of the city on the other hand, are so extensive, their forms and circumstances so various, and their relations so intricate and subtle, as ever to present new modes, opportunities, and formidable temptations to fraud. It is there we hear, as one of the most familiar sounds, the buyer exclaiming: "It is naught, it is naught;" depreciating the merchandise he is purchasing; and straightway, as vender, "making his boast" in extravagant and sometimes untruthful commendation of the same wares. Intense and universal competition — taxing industry, perseverance, prudence, shrewdness, and enterprise — continually impels to the arts of deceit and cunning, to improbity and fraud. The conscience is perpetually plied with plausible temptations; and instances of its violation are multiplied, till it becomes insensate, and its transgressions are viewed with indifference or palliation. Questions of custom and expediency supersede those of right, and the immutable laws of integrity are modified to the existing modes of business and to public sentiment. Honesty no longer appears so rigid, nor veracity so unprevaricating a virtue, as it once did. The bold and prominent distinctions of right and wrong so shade into each other and fade away, as to impair the hold of vir-

tue upon the mind, alleviate the pressure of obligation, and facilitate general demoralization.

By such influences young men are liable to be precipitated to lower and yet lower arts of cunning and deceit; availing themselves of false measures, false weights, and innumerable modes of dishonesty—till their characters, formed in this routine and friction of commercial frauds, "like pebbles in a brook, are rounded into a smooth uniformity, in which all the points and angles of a virtuous singularity are lost."

They are afore prepared to become, by tempting occasions, fraudulent clerks, agents, or partners; defaulters in corporate and public offices; or common thieves, counterfeiters, forgers, or burglars: for conscience, betrayed at one point, is weakened at all. The habitual violation of one law renders easy and almost necessary the violation of others.

Thus demoralization flows into a city through the channels of commerce, and through them also flows back over the country, assimilating all affiliated professions and pursuits to the same standard of morals, menacing the foundations of public virtue and the faith of states. For what can theories of morals and religious professions avail, when the public conscience is despoiled of its sensitiveness to the distinctions of right and wrong, and its barriers against vice are removed? As the rain-drops, trickling down the crevices of the mountain, loosen its adamantine bonds, and at length cleave down in a train of ruin to the plain, great masses that had defied the effacing hand of human power, the innovations of time, and the storms of centuries; so the hidden influences of fraud, perverting the conscience, insidiously loose the foundations of civil institutions, and hasten the overthrow of cities and the downfall of empires.

You must have been sensible of the operation of these

influences upon yourself. Surprised and revolted at successive disclosures of new and more daring frauds, you have been ready to doubt all men, and trust no one; and as confidence in others was diminished, a sense of your own obligations was weakened. Seeing innumerable wrecks of virtue swept from the positions you now occupy, by these furtive and powerful currents, you have been almost ready to abandon yourself to be hurried along the torrent that is bearing so many unresisting to perdition. You have felt the supports of virtue giving way, and the pressure of the waters rising higher and higher against you, threatening every moment to remove you from your balanced position. Watch, then, against these insidious influences. If you have progressed undiscovered along the course of peculation, fraud, and the insensation of conscience, earnestly strive, before it is too late, to regain that standing point of virtue—a good conscience. Part with its peace, its fellowship, its joy, its protection, for commercial advantages, and you part with gold for trash, you sell your birthright for a mess of pottage.

Avoid the incipient violations of conscience, the alliances of iniquitous trade, and the associations of unprincipled and dishonest men. Never borrow of your employer the smallest sum without leave; if you borrow without liberty, you may steal; if you take a penny, you may a pound; if you defraud *for* your employer, you may defraud *him;* and if you deceive or equivocate for another, you may for yourself. A loan for sums to procure an article of dress, or attend a place of amusement, intended as an anticipation of a salary perhaps due in a few weeks, is often the precursor of stupendous frauds, scheming villanies, and utter and hopeless ruin. However adroitly and secretly you may carry on fraud, sooner or later you will be confounded and covered with shame by its discovery. That adept in villanies who could swin-

dle from shrewd merchants, statesmen, and lords, after unavailing attempts to escape, emaciated, broken in spirit, and reduced toward idiocy by debasing habits, died as a fool dieth in Sing-Sing. Lately a young man in a neighboring city escaped with a large sum from the bank in which he was employed, and crossed the ocean, and sought to conceal himself in England and in France under an assumed name; but was arrested and brought back to deplore the loss of character that can never be recovered. So, sooner or later, will all deviations from probity end.

Avoid also the occasions of fraud—extravagance in dress, expensive amusements and habits, and all associations that require more means than you can honestly command, and which may tempt you to anticipate your salary in borrowing of a friend or your employer. Approach not a gambling-board, and venture not upon rash speculation to acquire fortune without patient industry and labor. These exigencies search the weakness of principle. And having crossed the line of dishonesty, a man has virtually fallen: unfaithful in the least, he only waits the occasion to be unfaithful in much. By the yielding of conscience, the whole structure of virtuous character will sooner or later be precipitated to its downfall, as a stately edifice or temple by the yielding or decay of its foundation.

Though the trial by gold is more searching and more fatal than the old trial by fire, you may come out unscathed. How grateful to oppressed virtue the following memorial of the unstained character of a distinguished merchant, lately deceased, after a trial of more than forty years, in this city:—

"*Resolved*, That the chamber of commerce and merchants of New York, representing the unanimous sense of their body, record the death of JONATHAN GOODHUE, now no more of earth, with the sincerest grief, and with the highest respect for his virtues.

"*Resolved*, That as a merchant, his enterprise, his systematic attention to business, his unvarying good faith and fidelity, his unspotted honor, and his unstained integrity, entitle him to a lasting good name in the commercial annals of our country.

"*Resolved*, That we equally declare our high esteem for his virtues as a man—for his kindness of heart—his liberality in useful public enterprises, and his activity in works of charity—for his modesty—and also for his elevated Christian spirit, and for the unostentatious simplicity and blameless purity of his private life."

You, like him, may falsify the maxim that every man has his price. And a man that maintains his integrity through the sore trials of mercantile life, is one of the most distinguished ornaments and benefactors of the race. Virtue that has never been tried may be spurious; enduring this test, its genuineness is unquestionable.

4. *Another class of temptations arises from innumerable and ever-present examples of wickedness, in apparent impunity and triumph.*

Man is universally an imitative being; and this tendency is greatest in youth, and only gradually diminished by advancing age. Hence the facility with which children are assimilated to the tastes and habits of parents, and whole communities to the succssive and ever-varying standards of fashion. This susceptibility to the influence of example, increased by the according bias of depravity, and appeals of passion, is addressed by a twofold, corrupting exemplification of wickedness.

The first is individual, and is invested with all the assimilating power of companionship, or attractions of personal fortune, rank, and prosperity. A fellow-boarder or clerk is admired, almost envied, by an inexperienced and virtuous youth, for his fine personal appearance and dress, his knowledge of business and the world, his brilliant circles of acquaintance, his large salary and prospects of wealth. At length, with a sudden shock to his virtue, that model youth is discovered to be a desecrator of the sabbath, a

contemner of veracity, of temperance, of purity, and of all religion.

Or in some casual acquaintance—an employer, or some man of high social or political standing—the habits of vice are disclosed. Surely if these habits are compatible with such fortunate conditions of life; if they do not at all prejudice reputation, social standing, civil promotion, commercial prosperity, and all the gayety and cheer of life, they can not be very bad. They can not be very disreputable or unsafe, or such reputable, and wise, and provident men, would not allow them. He suspects himself of credulity and superstition, smiles at his former ignorance of the world and fastidiousness of conscience. Through such examples, and the direct solicitude and chidings of those older or more experienced, with some hesitation and reproofs of conscience, he resolves no longer to be singular, and enters upon a more *liberal* course of life, doing as others do, and if need be hazarding what others hazard.

As one or two children of precocious depravity, by the contagious sympathy of example, lead a whole company of playmates into mischief, where alone none of the rest would have transgressed; or as a company of young men are betrayed into improprieties or immoralities by the challenging example of one more reckless than the rest—so in their respective circles the multitudes of a city are precipitated in evil courses. Inexperienced and timid youth enter upon questionable and immoral courses, surrounded and cheered on by companions; and having learned to distrust the virtue of others, they gradually surrender their own.

There is also a social exemplification of wickedness, scarcely less corrupting, not identified with individuals, but the community. In a city, sin is made familiar in allowed customs, modes of business, and amusement, or

complex moral character; and is exhibited to all in simpler forms, in a magnitude of proportions and fullness of details that it can be nowhere else. From the social character of vice, scarcely existing in solitude, its facilities for development and corrupting attractions extend with an extending population; furnishing the resources in numbers, tastes, and circumstances, for the most effective and conspicuous organization; and enabling and tempting men to be more wicked than the same population could be scattered, in sparse communities. Every vice, in organized and portentous exemplification, towers in conspicuous and attractive elevation, before the eyes of all; and like a monument rising from an eminence over a vast population, it not only arrests the attention of individuals with greater facility, but the assimilating and corrupting observation of one does not restrict the vision of others. Thousands are corrupted by the same exhibitions of vice, more effectively and constantly represented, and attracting the assimilating observation of larger numbers. Whichever way you turn, vice is before you, offending the eye, sounding harshly upon the ear, and disturbing the sensibilities of the heart; till by an obvious and general law the mind loses a sense of its odiousness. As, by a long familiarity with suffering, the heart is liable to become hardened—so, by a long familiarity with sin, the virtuous sensibilities are blunted. The prevalence of war, with its ensigns before the people perpetually, in any age or country, diminishes a sense of its sinfulness and evils. Where duelling is commonly resorted to, to settle personal disputes, its guilt is almost lost sight of. Where the law of marriage is set aside, its violation is regarded as a venial or no offence at all. So imperceptible but far-reaching is the demoralizing influence of prevailing examples of wickedness in larger communities.

The philosophy of the poet is as applicable to communities and classes as to individuals:—

> "Vice is a monster of such horrid mien,
> That to be hated needs but to be seen;
> Yet seen too oft, familiar with her face,
> We soon endure, then pity, then embrace."

Not only is a horror of sin abated, but confidence in the moral government of God is impaired. The feet of inexperienced Youth well-nigh slip; he envies the foolish, having no bands in their death; not being in trouble, or exercise of self-denial, like other men; having all the advantages of life, and spreading themselves like a green bay-tree. "Truly," he says within himself, "religion is of no advantage; I have washed my hands in innocency, restrained my passions, and regarded the rights of others, in vain: I am less prospered than the wicked." Thus temptation, from the difficulty of tracing and distinguishing the consequences of sin, is greatly enhanced. Those seen successful, triumphant, and happy, are not identified in the subsequent stages of their progress to perdition. They are like a player personating successively different characters, not identified as the same man. The man we meet, handcuffed and led to prison, does not appear to be the man we saw the day before, mirthful over the wine-board. The man we see in the ward of the prison, with his striped jacket, does not seem like the man who a week before was seen in the best seat in the theatre, shouting enthusiastically to the progress of the play. The man that we see ridding himself of the burden of a miserable existence by suicide, or expiating his crimes upon the gallows, is not recognised as the man who just now was boasting impunity in scheming frauds, or in the destruction of the virtue of the innocent, and the invasion of the peace of families. The man deserted on his death-bed, in despair crying for mercy, or wandering in mental

alienation, is not identified as the man who had been heard blaspheming the name of God, and imprecating curses upon his fellow-men. The slippery places upon which the wicked stand, ready to fall into perdition, are by the spell of the world veiled from our sight, and we are left to admire and envy, when we ought to abhor and pity. As youth admires and envies, he is ready to imitate; and as by equivocal paths he reaches the course of the wicked, it opens before him a broad and beaten path: he traces the footprints of thousands before him, and hears the sound of their myriad footfalls, and their voices cheering him on; and where he would not venture alone, he follows a multitude to do evil.

But remember, the numbers associated in an evil course do not render it more proper, nor diminish its guilt and punishment. "Though hand join in hand, the wicked shall not go unpunished." By select companionship, repression of idle curiosity, and laudable and improving engagements, you may escape these influences to a considerable extent, as one would avoid a place of contagious disease, or exposure to the night air. "He that walketh with wise men shall be wise, but the companion of fools shall be destroyed." In the progress of your social life, walk not in the counsel of the ungodly; but rather defer to the opinions and precedents of those who fear God. Visit not the resorts of trifling and profane men; and hasten away from the clubs and companionship of scoffers and libertines as you would flee the presence of fiends.

5. *Another class of temptations arises from innumerable direct and concentrated appeals to evil propensities.*

Susceptibility to the influence of temptation is increased by the prevailing excitements of city life. The phlegmatic are aroused to a strange and unwonted ac-

tivity; and the ardent consumed by the intensity of their desires. The mingling heat of ever-glowing passions seems almost to develop itself in spontaneous combustion; and the least friction of depraved example or appeal may kindle and consume the noblest structure of character, with its stately order, magnificent proportions, and rich mental furniture. After all undue passionate excitements, there is an enfeebled reaction and exposed weakness, which invites the appeals of temptation.

Not only does this explosive intensity of passion, fostered by artificial excitements, render all more susceptible to evil influences; but there are vast and endlessly-diversified combinations and incentives to vice, in direct appeals to every particular susceptibility. No corner of the heart is unpenetrated by temptation; no depravity, or passion, or prejudice, remains latent for want of occasions of development. The traces of original character or early education are drawn out to conspicuous prominence, as the invisible lines of indelible ink upon canvass when spread to the fire.

A feeling of intellectual independence or an undue love of speculation is addressed by the publications and insinuating advocates of a thousand errors. Errors that in the country, without association or organization, speedily become extinct or inoperative, here have their preachers, organs, and conventicles. The faith of a young man is already disturbed by practical neglect of religion, ignorance of its evidences, protracted vagrancy of religious reflections, or by incipient habits of vice. By special invitation he hears some new apostle of error, some philosophical lecturer, examines some plausible book or tract, or is captivated by the conversation of a friend, or fellow-boarder, or clerk, who has examined the latest theory or heard its champion. His faith in the religion of his fathers is disturbed. Giving up the habit of attending any par

ticular place of worship, he gradually neglects attending anywhere. He enters such a course of life as diverts him more and more from proper habits, and ultimately from a religious profession and life. What might have remained an inoperative doubt amid the scenes of home and rural life, is developed in avowed, and proselyting, and practical infidelity.

A love of the excitement of games of hazard and chance is met by all the available modes of gambling—from the billiard-saloon, with the hazard of the price of the game, or the next bottle of wine, to the dark and silent gambling-hell, where thousands change hands in an evening. In guarded, but understood language, their advertisements are in the journals; and their emissaries are abroad, to entrap the unwary, and multiply patrons and victims. The splendid entertainment, abundance of wine, elegant apartments, polite and attentive host, select company, and full bank, fascinate the young adventurer. The excitement of the game itself, greatly increased by the hazard and hope of gain, often transports to a recklessness bordering on desperation. Everything is staked; loans are made, or funds obtained under false pretences; and at length frauds are committed.

A passion that might never be discovered in a small community, is here developed, enslaving and ruining its unsuspecting votary. He follows up the sinful waste of time: all good habits are abandoned; all vice is springing up as in a hot-bed. If he gain by gambling and lotteries, he has lost the habits and virtue that might enable him to keep it or put it to any valuable use. From the fullest investigations in all our cities, from able and well-authenticated reports, the gambler sooner or later loses character fortune, and happiness, and goes to his grave covered with infamy. Prizes from the lottery or gambling-board are usually passports to perdition.

Taste for dress is appealed to almost weekly by a new table of fashions. A vain young man from the country soon becomes ashamed of his ill-fitting or partially-worn garments, and imagines that true manliness and social standing depend upon the fit of his coat, the style of his hat, or the shape of his boots. The whole of a small salary, not required for his board-bill, and often what is due and has been promised for that, is spent with increasing recklessness upon the decoration of his person. It is an event of perhaps weekly occurrence in this city, that young men are betrayed into a course of dishonesty by this weakness; and an observed disparity between a style of dress and salary generally awakens suspicions of virtue.

Undue relish for the luxuries of the table is catered to by the productions of all climes served upon the most approved methods of the culinary art, and at all hours of the night and day. "Restaurants," "cafés," "refectories," and "oyster-saloons," in every grade of meanness or respectability and splendor, are found on almost every corner of the streets. The young man passes twenty in going from his lodgings to his business; and one perhaps is opened at the next door, or in the same building in which he is employed. Visiting this occasionally, the plainer fare of the boarding-house becomes insipid; he pampers his appetite by frequent and irregular visits; and at length he becomes a miserable dyspeptic, a besotted epicure, and is devoted to all sensual excesses:—

> "'Tis the inferior appetites enthrall
> The man, and quench the immortal light within him;
> The senses take the soul an easy prey,
> And sink the imprisoned spirit into brute."

Appetite for ardent spirits is appealed to from scores of splendid saloons and low porter-houses. The devotee of the cup has no trouble, as in the country, to keep his

sideboard supplied with the choicest liquors. They are sold in a hundred places within as many rods, and he can, by turning a corner, or walking a few blocks, replenish his stores or obtain a single glass. These places, made attractive by fine paintings, music, and diversified entertainments of wit, and song, and dance, have introduced so many upon the broad road to ruin, that they are recognised as the porticoes of perdition. Those who often go there, will never return to a life of virtue, and be known among the circles of the wise and good.

Hundreds of abodes of infamy are opened throughout the city, appealing to another class of passions; their hired emissaries are abroad in the city and country, to decoy the unwary and the friendless. Directories and cards are secretly distributed in offices, places of business, and to strangers as they reach the city. Placards along the streets, and advertisements in the journals, assure the passionate and adventurous youth that crime and villany may be pursued at reduced hazards. And fascinating but fallen women wait at the corners of the streets, and with honeyed words make the overtures of damning sin. A young man void of understanding follows to the chambers of death. As the leprosy of this vice touches his character, all virtues forsake and all vices enter the soul:—

> "Fugiunt pudor, verumque, fidesque;
> In quorum subeunt locum, fraudes, dolique, insidiaeque."

He shall wear the scars upon his soul as a man maimed by the loss of limb or eye, or deep gash upon his body, to the grave. No atonement can remove the temporal consequences; they will follow and beset his path, darken his destiny, and still poise heavier bolts of wrath at his guilty head. His careless levity shall be superseded by remorse and anguish, and—

——"fierce Repentance rend
Her snaky crest; and quick-returning pangs
Shoot through the conscious heart."

From the dark hour of penitential anguish, crying to Heaven for the pardon of his sins; or from the bitter experience of impaired domestic confidence and fellowship, and awakened jealousy, banishing peace and happiness from the domestic hearth; or from a remorseful deathbed, haunted by the memory of follies and crimes, and unatoned wrongs inflicted upon the innocent, or perpetuated and sealed upon the fallen, and of the suffering of bleeding kindred hearts; or from the judgment when the heavens shall reveal his concealed profligacies seen by myriads of bright eyes shining from their canopy, and the earth speaking from her every unsuspected retreat, and every chamber of darkness shall rise up against him and accuse him; he will view his infatuation in bartering true temporal and eternal well-being—the approbation of earth and Heaven—the delusive pleasures of sin, with amazement and unutterable anguish,

6. *Another class of temptations arises in large communities from the ready concealment of character and conduct.* A person is recognised when standing in a field or highway alone, or surrounded by a few individuals; but is unobserved in the crowded thoroughfares, markets, or exchanges of the city, though jostled by a thousand elbows, and seen by a thousand eyes; as among the myriad pebbles on the seashore, or leaves of the forest, a single one is scarcely distinguished.

A moral twilight rests with ample folds over a city, so that character and conduct that would be known and marked in a sparse community, pass undistinguished and are often unknown in the most limited circle of daily association. Multitudes walk under various disguises of concealment or hypocrisy; hiding themselves from

their kindred and their race, from their shame and deserved punishment. Cities are the world's chambers of darkness—its assignation places of wickedness and crime. The depraved and the designing flock to them from every part of the land and the globe, to consummate and practise their villanies unknown and unsuspected. Often they pass as distinguished gentlemen, with civic or military titles, bearing honorable letters of commendation, lodging at the best hotels, and insinuating themselves into the best families and social circles. They appear in public places, and promenade the streets with airs and dress of the highest standing, undistinguished while concerting plans of robbery and villany, and in open day marking the houses they will rob or burn, and the victims they will defraud or betray. Concealed from the eye of the law and of public sentiment, they prosecute their infernal schemes, diffusing vice and crime far and near, like the mud-monsters of the ocean diving into its miry beds, and stirring up all the filthy sediment accumulated there by the deposites of centuries, and discoloring the sea far around by their ponderous but concealed movements. In the country, the approach of evil is like that of a murderer in an open field: the approach is seen, and the blow may be parried. In the city, it is insidious, like the attack of an assassin at night, or lurking in ambush: the thrusts and passes are unseen and unparried, and the shots startle only as they wound.

Others, from the adjacent country and more distant towns, known as reputable citizens, upon the pretence of paying a visit to relatives, or some mission of business, resort to the city to indulge in a period of moral abandonment and dissipation. If the light of scrutinizing observation could suddenly pervade the city as it does the sparse settlements of the country, how many would be disturbed and driven from the concealed haunts

of vice, as bats from their retreats when the light of day is let in upon them by tearing down dilapidated buildings!

The same circumstances that conceal the deeds of monsters of iniquity and other hypocrites, facilitate and abet all incipient vice or fraud. By abating the feeling of necessary accountability to fellow-men, they remove an essential condition of virtue. Man was formed to be answerable to his parents, to his superiors in judgment, and to the public sentiment; and he walks before them with a more sensible circumspection than before the Divine Omniscience. Next to the fear of God, this regard for the opinions of friends and fellow-men is adapted to repress sin and foster virtue.

In the exposed life of sparse communities, this principle operates with its legitimate force; habits become generally known; public sentiment acts with facility and pointed discrimination; and the character can not easily rise above the moral elevation of the life. But in the city, a man may escape this amenable relation. Public censure—feeble enough when unembarrassed amid the obvious characters and relations of rural life—is comparatively impotent in a great community, from a want of power of discrimination and concentration. We can no more direct it steadily and effectively against individual sinners, through the disguises and moveable relations of city life, than concentrate the rays of the sun through a lens perpetually disturbed by tremulous and irregular motions, so as to kindle a combustible substance. There is always sufficient apparently respectable companionship to gainsay and reverse its more righteous decisions—to shield the wicked man from the uncertain though indignant rebukes of virtue. A large portion of this reputable companionship, ignorant of real character and crimes, by recognising him on 'change or in the family circle, endorse his character; and others,

knowing his real character, are yet coerced to passing respect, from his standing before the community, and his alliance with truly virtuous persons. Thus, by changing names, boarding-houses, employers, associations, and manner of dress, he may with apparent impunity for a long period triumph over law and public sentiment, and continue to share the reputation and temporal advantages of virtue.

As the consequences of sin are seldom immediately developed, or recognised as a visitation of punishment, they are not feared by those whose faith looks not beyond human tribunals and the grave. In a natural atheism, youth has already said, "God does not see through the dark—he does not know." If, now, his sabbath desecration, frauds, and profligacy, are unknown to parents, and to all he respects or loves, and he suffers nothing in his reputation and social standing by pursuing them, all effectual restraints are removed. Thus all errors, vices, and frauds, progress unknown and unrebuked, till they are matured in apostates and monsters of depravity.

A young gentleman of one of the southern states—of distinguished connexions, placed in this city as a member of one of our literary institutions, and under the care of a religious family—concealed his dissolute habits to such an extent, that his father hardly suspected his evil course till near the close of the proposed term of his residence at the north, when it appeared that he had expended about twelve thousand dollars in the circles of dissipation; had been reduced to a condition of extreme profligacy and wretchedness; and been prevented from committing suicide only by the timely interference of his landlord to loosen the fatal knot already adjusted to his neck. Now all this was known to none or few in the city for whom this abandoned youth particularly cared, and will scarcely affect his reputation in his

native state, and among his honorable family connexions. The most they may ever know is, that their spirited nephew or cousin was a little wild, rather gay, and spent too much money while in New York.

Such concealment and impunity are promised to all classes, to every sinful propensity, increasing the power of every temptation, and giving new impulse to evil passion and purpose. In its disguised activity, gayety, and unrestrained license, a city is one vast masquerade entertainment. Through its spacious avenues, gardens, and parks—its splendid saloons and halls of amusement—thronging multitudes pass and repass, unknowing and unknown, like those in the gay dance; and often the attitudes, airs, and looks assumed, exhibit a degree of wantonness, or want of circumspection, that are preliminary to, and abet every course of vice. They are reduced to the delusion of a twofold atheism: the darkness of depravity removes a restraining sense of the Divine presence; the concealment of city life, of the presence and fear of fellow-men.

Against this array of influences, nothing can save you but virtue enshrined in your hearts—a deep and abiding conviction of God's omniscience—that he sees through the dark cloud, the shadows of the night, the concealments of bolts and bars, and complicated precautions—and that soon every secret fault, as well as public act, shall meet the fearful award of a final judgment.

Thus tempting and hostile influences hover over the crowded thoroughfares of city life in myriad invisible forms, as the legions of spiritual forces discovered to the eyes of the prophet over the mountains of Israel. They infest the path of youth, as sharks follow a navy, or ravens an army before a battle. They sometimes transform themselves into angels of light; and vice is present-

ed in the garb of innocence, and invested with adventitious charms. It dazzles through the eye in voluptuous aspects; charms and captivates through the ear in soft strains of music; woos through the gorgeous images of the imagination; entices through engaging companionship; and wins and allures by fashion.

The incitements of passion are always present; the objects of passion always available; and the concealments of transgression always ready—imparting to all temptations inconceivable facilities, address, and power. From their formidable character, it is amazing that so many parents in the country are willing to subject their sons to them, and that so many young men eagerly and lightly rush into their midst. Considering the eagerness of competitors, the small number that succeed, the vast majority that fail—many of them signally and hopelessly—the thronging population of youth appear as the partners to a game, waiting with intense anxiety and expectation the revolutions of the wheel of fortune in its various, complicated, and subordinate movements. How few are enriched at this bewitching game! how many are beggared of money, character, peace, and hope! And yet the existence of a *brilliant chance*—a *splendid possibility*—fascinates and misleads. One of hundreds of thousands may draw the prize of its greatest affluence and distinction; a few others of the jostling and changing crowd its secondary fortunes; and the rest are doomed to various disappointments. And yet the idea of escaping the drudgery of agricultural or mechanical employments, of obtaining an imaginary elevation in social standing, and the distant but dazzling possibility, attract, delude, and betray tens of thousands.

Says Rev. James Harper, of Scotland, in a lecture to young men: "Somewhere about twenty years ago, six lads, my informant one of the number, natives of one of

the northern counties of England, mutual acquaintances and similarly educated, went to London about the same time, to be employed in different branches of business. One of the five went to the metropolis beloved for his gentle, generous spirit, was remarked by his associates for his religious impressions, and during a length of time was exemplary for his attention to the duties of the [illegible] bath. Jolting on the Lord's day was the first decided step of defection, soon followed by gambling and every evil work; next came bankruptcy and total destitution; his life was, last of all, led in the streets; shunned by his former companions, he grew as callous as he was degraded, and at length sought and found an asylum in a London workhouse, where he died from exhaustion and disease ten days after his admission.

"Another, of whose serious character as favorable if not higher hopes were entertained, fell before the same temptations,—married,—lived expensively,—ran into debt; under the pressure of his difficulties robbed a generous master; fled to America, where he gave himself up to brutal intemperance, and soon died the victim of wretchedness and vice.

"A third, losing character and subsistence by a similar course, poisoned himself in despair.

"The fourth was a young man of high talents and cultivated mind, a solicitor by profession, with very flattering prospects. Sabbath-breaking, gaming, intemperance, with their usual train of bankruptcy, marked his course. He died of want, and his famished corpse was found in the night on the steps of a house in Islington.

"The history of the fifth is a repetition of the tragic tale. Sabbath-profanation was followed by dissipated habits. He committed the crime of seduction; fled with his victim; exhausted his means of living; having reached a town in the north of Scotland, he drank to excess to

drown his misery, and went and shot himself in his bed. 'And here,' said the narrator, 'am I, of the six alone remaining, to tell the story of their fall.' And he ascribed his own preservation, under God, to the alarm which smote him when his early associates first proposed to him to pass part of their Sundays in pleasure, and to the [illegible]nce which he sedulously cultivated for the Lord's day and the public ordinances of religion."

It has been estimated that not one in ten attempting business in our large cities, and not one in a hundred commencing as clerks, have succeeded. Their failure has been variously disreputable or ignominious, and often followed by a broken spirit, an indolent, reckless, dissipated, or criminal life, pursued in vagrancy in different parts of the country, and ended in poorhouses and prisons, by suicide, or on the gallows. But few entering this furnace come out pure gold—vessels of honor: many are reduced to dross, to refuse stuff, to be cast out and trodden under foot of society.

A city is a battle-field in life's campaign. Skirmishes with evil, and hostile encounters are inevitable everywhere; but temptations press harder and with more various appliances; and the warfare of human life rises to its intensest moral conflicts in a large community. There virtue is maintained only through conflicts and victories. If triumphant, you will look back upon the first adventures, and subsequent temptations and hazards of city life, as a soldier returned victorious from a long campaign, in which many hard battles have been fought, and many noble comrades have fallen by his side—himself bearing in his scars evidences of desperate encounters and narrow escapes. When rejoicing in the spoils of victory—reviewing the perils and sacrifices through which they have been attained—you may be led to exclaim with Pyrrhus, after a victory over the Romans

which cost him the flower of his army: "Another such victory, and I am undone!" The hazards to mortal life were not greater in the memorable battles of Trafalgar or Waterloo, or in the late severe engagements at Palo Alto, Buena Vista, or Cerro Gordo, than those that continually beset the virtue of young men seeking their home and fortune in cities. They are marked like battle-fields and the march of a retreating and slaughtered army, by the traces of desperate conflicts, and heaps of the slain and the dying. But, girded with the panoply of Christian virtue, *you* may withstand the fiercest assaults, and quench the fiery darts of temptation, and stand erect and unscathed, where multitudes are wounded and falling around you.

A city is the most stormy and dangerous cape that is doubled in the voyage of life: it is swept by tempests, beset with sunken reefs, and strewn with noble wrecks of youth and fortune! How many splendid barks here struggle against adverse currents and winds, waiting for some auspicious breeze to enable them to turn this point and make their destined haven! How many of them will be wrecked without ever entering upon any new road of the sea! How various the fortunes which will attend the voyages of those who now seem moving before prosperous gales! Some will be wrecked on remote shores, or sunk in distant waters.

But, observing the lighthouses that gleam over the dark waters, and point out the safe roads of the sea; marking well the compass, to remind you of the course you are sailing; searching the chart for hidden rocks; standing off from perilous shoals; steering wide of reefs on which hang shattered wrecks; running in upon dangerous shores with ship all manned, wheel in hand, and lead constantly sounding; and casting your anchor when tempests are rising—*you* will outride every storm; with-

stand the currents that would hurry you into the gulf-stream of sinful pleasures, and the eddies that would sink you in the deep waters of infidelity; escape being borne away by the gusts of passion, or swallowed up in the maelstrom of profligacy and ruin; and make safely and prosperously the voyage of life.

Life in a city is the most dangerous portion of its journey. It lies through

> ——" a wildering maze,
> Where Sin hath tracked ten thousand-ways,
> Her victims to ensnare;
> All broad, and winding, and aslope,
> All tempting with perfidious hope,
> All ending in despair!"—

and no traveller escapes in safety without vigilantly watching against the perils that lurk on every hand. It is swept by blasts more pestilent than the sirocco, more desolating and terrible than the tornado. A pestiferous atmosphere broods over it, imperceptibly enervating the moral sense, paling the cheek and obstructing the respiration of virtue. It is like some ancient roads lying through marshy regions, where whole armies have perished in concealed bogs. How many thousands enter here and disappear, leaving no memorials to implore the passing tribute of a sigh over their ruin! It is like a mountain-pass, where bones of the slain lie scattered around, and banditti of robbers lurk to destroy the unwary traveller.

But even from the dark mazes and perilous labyrinths of a modern Sodom—

> "One humble path, that never bends,
> Narrow, and rough, and steep ascends"—

to the gates of paradise—the path of safety, success, and eternal life! Seek that path while yet the hope and promise of youth remain:—

"Come while the morning of thy life is brightest,
Thou youthful wanderer in a flowery maze;
Come while the restless heart is bounding lightest,
And Joy's pure sunbeams tremble in thy ways;
Come while sweet thoughts like summer buds unfolding
Waken rich feelings in the careless breast—
While yet thy hand the ephemeral wreath is holding,
Come and secure interminable rest.

"Soon will the freshness of thy days be over,
And thy free buoyancy of spirit flown;
Pleasure will fold her wing—and friend and lover
Will to the embraces of the worm have gone.
They that now bless thee will have passed for ever;
Their looks of kindness will be lost to thee:
Thou wilt need balm to heal thy spirit's fever,
As thy sick heart broods over years to be!

"Come while the morning of thy life is glowing,
Ere the dim phantoms thou art chasing, die—
Ere the gay spell which earth is round thee throwing,
Fades like the crimson from a sunset sky.
Life is but shadows—save a promise given
Which lights up sorrow with a fadeless ray:
Oh, touch the sceptre—win a hope in heaven;
Come, turn thy spirit from the world away!

"Then will the crosses of this brief existence
Seem airy nothings to thine ardent soul;
And, shining brightly in the forward distance,
Will of thy patient race appear the goal.
Home of the weary! where in peace reposing,
The spirit lingers in unclouded bliss,
Though o'er its dust the curtained grave is closing,
Who would not *early* choose a lot like this?"

WILLIS GAYLORD CLARK.

YOUNG MEN OF CITIES

URGED TO

THE WORK OF MENTAL IMPROVEMENT.

BY REV. J. W. ALEXANDER.

THE

YOUNG MEN OF CITIES,

URGED TO THE WORK OF

MENTAL IMPROVEMENT.

If the Young Man, who takes up this little publication for perusal, will conceive of the writer, as a friend, who seizes him warmly by the hand, eager to communicate something for his benefit, the supposition will exactly accord with the truth. The address might be made to society at large, and they might be exhorted to provide means for the elevation of the youthful race; as indeed, on every principle of self-defence no less than of justice, they are called to do: but it is deemed more wise to approach the very class, whose benefit is sought, as shall now be done in the following pages.

Such of us as live in New York are of course most affected by what we observe in our own metropolis: yet the remarks that are to be made have an equal application to any other great city, and, in a certain degree, to any village or rural district. Among a thousand sights and wonders in this teeming population, nothing has oftener impressed me than our Young Men. There are occasions on which they are brought out in great force, and these are more worthy of being sought after than

many a spectacle which we pay money to see. At those frequent processions, of which the majority, among the thousands and tens of thousands who stretch through miles of the streets, is composed of men below middle-age, no reflecting patriot can fail to be deeply moved. Let any citizen call to mind the collections of persons, eight years ago, about the time of President Harrison's election; or at the reception of General Scott, or the funeral of Mr. Adams; or any general display of our uniform-companies, our numerous benevolent associations, or our fire-department, and he will not fail to be impressed with the extraordinary power of our Young Men. To dwelt a moment longer on the class last mentioned, there is nothing more interesting to a European visiter than the force organized for the extinguishing of fires. In the fire-companies of New York, including not less than fifteen hundred individuals, the proportion of those who may be called Young Men is not less than two thirds. Short of a battle, there is nothing more exciting than a fire; and there is this delightful consideration, that while it brings into requisition all the nerve, muscle, and stalwart manhood, which are demanded in the fiercest engagement by land or sea, all these qualities are exerted, not for the destruction, but for the preservation of property and life. Lamenting, as all good citizens must do, the excesses which have occasionally connected themselves with these fraternities, we must nevertheless look with admiration on the noble spirit of self-sacrifice, every week evinced by hundreds of firemen. The case has been chosen, as bringing into strong relief the fund of strength which exists in the Young Men of cities. An estimate of our army, our navy, our commercial marine, our agriculture, our trade and manufactures, would only confirm the same conviction. The strength of the Young Men alone, if fairly

and unitedly brought out, would in any cause be invincible.

But let us look a little further, and see the bearing of all this on our public affairs, and we shall perceive that our Young Men have a power which is peculiar. In our country, these Young Men hold a large share in the government. Each of these Young Men has a vote. They are appealed to by demagogues, on both sides, in every political canvass, and are made to feel their strength: nothing can be done without them. Beyond any other portion of society, they have the disposition and the ability to come together in popular gatherings; and by such gatherings it is that great ends are reached in America. Young Men constitute not only a large part of every great political assembly, but the excitable, enthusiastic, executive part. Beyond any other class, they go to the polls, lead others to go, and give animation and guidance to the scenes which are there beheld. No man, it is likely, has formed any due estimate of the political power lodged in the Young Men of a single city.

Reflecting then on this most interesting part of our population, and on their undeniable and increasing power; and knowing that this power must be either for great good or great evil, and that in a certain degree, as the Young Men go, so the country goes; we can not but ask with solicitude for the principle on which these great masses are governed. Are they swayed in their ponderous motions by simple chance, or are they, like the waves of the ocean, governed by laws, which, however undiscovered, are yet fixed and immutable? Doubtless the latter is true. And while some of these laws may elude our examination, others are so general and so obvious as to admit of no denial. One of these is all-important to the subject before us: it is that *the power is always with the intelligence.* This is only repeating

Bacon's famous maxim, *Knowledge is Power;* and Bacon was only repeating the maxim of Solomon, WISDOM IS BETTER THAN STRENGTH. Look again at the masses of these Young Men, even in their most excited or most tumultuous and capricious movements, and you will perceive that the motive power is not their physical strength, their beauty, nor even their passion or courage, but their intelligence. Not that the aggregate intelligence of the multitude determines the result. But somewhere or other, perhaps in the least suspected nook or corner, there lies hidden some planning head: from that head proceeds the impulse. In every one of the groups of that vast assemblage, the libration is about some point, just as in mechanics about a given centre of motion: some one's intellect preponderates. You can not find a knot of two or three persons often together, without perceiving that in the long run the ascendency is in some one of them; and that this ascendency is due to mental quality. For a time, or in extraordinary circumstances, other qualities may rise and produce a seeming exception, just as in a storm the surface of the waves may seem to contravene the hydrostatic principle: but take things on the large scale, and it will universally be seen, that the power is with the intelligence. And the power which governs these enormous masses of Young Men resides in a few centres, where are the stronger and the better furnished heads. There may be conflict, before the result be obtained, but in the end the knowledge is sure to triumph over the brute force.

With these undeniable truths in our memory, it is impossible to cast our eyes on the interesting masses of youth, without a painful concern. They are at the executive period. Lord Bacon and Montaigne have both observed, that the greatest actions of history have been performed before the age of thirty. There is some-

thing lovely on the manly beauty, the health, the robustness, the frankness, fire and heroism, which belong to this stage of life. Who, that is of a generous turn, does not feel his heart glow at the very pressure of a young man's hand? But then comes the anxious inquiry: Seeing that these persons have so fearful a power, and seeing that this power is on the side of knowledge, what is their condition in point of intelligence and mental culture?

This is a momentous question, and it must be answered even at the risk of giving offence. *Among the thousands of young men in our cities there exists a formidable ignorance.* The bright exceptions are numerous; the reader of these pages may be an exception; but in regard to the mass, it is still true, the ignorance is enormous. Not perhaps ignorance of reading and writing and a few rules of arithmetic; though even here the number who are grossly deficient would be astonishing. These all-important parts of knowledge, which some consider the whole, are but the first rounds of the ladder. Man is capable of more than this: man was made for more than this.

Let us take a familiar case. Here is a young man of three and twenty. He can not walk down Broadway without notice, for the symmetry of his form, the rose on his cheek, and the brawn of his sturdy arm. You would send him as a model to the statuary: you would pick him out of a thousand to stand by you in a fray. The fire of his eye shows that the capacity for knowledge is there. Through all the swagger of a manner which tells you that he has not fully escaped the affectation of ruffianism, you descry the elements of a natural gentleman. In manual dexterity and feats of strength, he takes the palm None can surpass him at a launch, a fire, or a boat-race The original of this rude sketch may be seen almost any evening in the week.

But all are not such. Here is another young man, engaged, not in mechanical labor, but in merchandise. Accustomed to spend much of his time at the nice employments of the desk or the counter, and often to wait on the more dainty and fastidious portion of society, his danger is of falling into a manner just the opposite of the preceding. By any rustic friend, he would be set down as an effeminate coxcomb. You almost expect to catch odors, when you approach him. His hair, his boots, his unwrinkled gloves, proclaim the cit; and these things have a certain degree of merit on their own scale. Let us not disparage such persons. They sometimes grow up to be good merchants and good men.

One more illustration must suffice: it is essentially unlike the others. That pallid youth, with livid complexion, lank hair, and narrow chest, is a sedentary operative. In regard to his handicraft, no man can charge him with unfaithfulness. He belongs to no clubs, and joins in no excursions, but works from daylight till evening, and from Monday morning till Saturday night. He is a fair specimen of the mechanical drudge. Every reader can at once name such among his acquaintances.

Now it may be affirmed, that these three pictures, with all the imperfections of the drawing, may be taken as types of three great classes of city young men: and in these three are comprehended a large proportion of the whole. In these persons there may be much to admire, or even love, and each of them may be prompt and constant in discharging all the duties of his calling. But there is a question to be answered, which requires most serious attention and which belongs particularly to our subject. Interesting and invaluable as these persons may be, in other respects, what are they in regard to the qualification which we have been considering? *What are they in regard to intelligence?* Let us look at them once

more, and with reference to this. Approaching any one of them, in particular, what is the quantity or the quality of his knowledge?

We are not now inquiring what he may know about his own shop, ship-yard, bank, or counting-room, his special trade or business; or about the streets, wharfs, and amusements of the town. But, what does he know of that which gives the strength of manhood, and the commanding place in society, of which we were just now thinking? What does he know of that which expands and quickens and strengthens and disciplines the powers of mind? What does he know of his own body and soul, and their respective powers? of the heavens above and the earth beneath, with their constituent elements, changes, and laws; of the atmosphere, of fire and water, of the metals he works, the fabrics he sells, or the currency he calculates? What does he know of the great history of past ages, and the lives of great men? What chord vibrates within him, at the mention of LUTHER or GUSTAVUS ADOLPHUS, of JOHN HOWARD, NEWTON, or DAVY? What does he know of morals and of immortality? The answer may almost be given in a single word, Nothing. Of all these things he knows nothing, or nothing as he ought to know. He may sometimes read a song, a dream-book, a cheap novel, or a Sunday-newspaper; but on no one of the subjects just named could he hold a conversation for five minutes. And yet these are things which are worthy of being known, which can be known, and which, as a matter of fact, have been known by thousands of persons, whose opportunities were no greater than those of the man just supposed.

How is it possible for you to remain willingly in this state of ignorance? You have read and heard enough, small as your education is, to be familiar with the common saying, that it is Reason which distinguishes man

from the brutes. But it is this which you are neglecting. The glory of your nature, your immortal part, you allow to lie unemployed. Increase of knowledge, and the study of great subjects, would enlarge your range of thought, exalt your ideas, and make as great a difference in your mind's prospect, as you have sometimes felt when in travelling you have ascended from the plains to the high mountain, and seen hills and vales and rivers and lakes and forests and villages, spread before you, on every side, as far as the eye could reach.

Why should the productive classes, the men of labor, the true instruments of national wealth, be shut out from the greatest sources of pleasure? Why this monopoly of enjoyment? If the barrier were a legal one, erected by statute, to keep you from the fields of knowledge, I am sure you would unite to tear it down, at the risk of your lives; and you would do well. What can you say, when it shall be proved that no one excludes you but yourselves?

Gross errors are abroad in the world, as to the pleasures of knowledge. You perhaps think of your ill-bestowed and laborious school hours; or of the difficulty you experience in taking up a volume on abstruse subjects, without due preparation. Let me tell you, and in this tens of thousands might be summoned to concur with me, that, short of the elevations of religious sentiment, there are no pleasures so exquisite as those of knowledge. They differ indeed from those of appetite and passion; but are as far above them as man is superior to the swine. This is the reason why men have become martyrs to science. There is scarcely a labor or a danger to be named, which men have not ventured on for the sake of knowledge. In pursuit of this, they have gone up in balloons, and down into volcanic craters; have traversed deserts and wintered amidst the arctic

ice. In this cause they have wasted fortune, eyesight, and health. It is a vulgar error, to think they did this for wealth or fame, merely as means to an end. There may have been a mixture of motives, but the grand motive was the love of knowledge. Let it be remembered, that *Knowledge is itself an end.* Man was made to know. It is hence that he delights to know: and, through a kind Providence, the field is boundless. The visible and the invisible world spread out their stores. These pleasures, unlike those of sense, do not decline with years, but are ever young and fresh. Why, let me ask again, should such pleasures be the peculiar advantage of a certain class? Why should not the Young Men of America enjoy them?

"Every man," says Lord Brougham, "is by nature endowed with the power of gaining knowledge, and the taste for it: the capacity to be pleased with it forms equally a part of the natural constitution of his mind. It is his own fault, or the fault of his education, if he derives no gratification from it. There is a satisfaction in knowing what others know — in not being more ignorant than those we live with: there is a satisfaction in knowing what others do not know — in being more informed than they are. But this is quite independent of the pure pleasure of knowledge — of gratifying a curiosity implanted in us by Providence, to lead us toward the better understanding of the universe in which our lot is cast, and the nature wherewithal we are clothed."

The proofs and instances which are given are very striking. The wonders of the magnet and of optics are adduced. That the diamond is coal; that water should be composed of an inflammable substance; that the very same thing which makes the fire burn, makes metals rust, forms acids, and affords breath to plants and animals; these are only samples of delightful knowledge, out of tens of thousands.

Still more striking is the pleasure derived from seeing the causes of things, and their rational connexion with one another. Hence the rapture of discovery, even in Mathematics. Add to this the satisfaction derived from contemplating the wonderful attainments of intelligence in human minds, as in measuring the sun's distance, and weighing the very planets. But beyond all these, is the gratification of a pure mind, in rising from the effects to the cause, and beholding the Infinite Creator in his works.

You have not considered, it may be, the great accession which a little learning would make to your social enjoyments. Knowledge, though often pursued solitarily, is also to a large extent pursued in common: its pleasures are in a high degree joint pleasures. There is no commerce between man and man more delightful than that of knowledge. All the world over, those who know, love to communicate. After the pressing hours of business, it is sweet to retire to one's library, and to receive the visits of those whose tastes and pursuits are congenial. And this leads me to remark that the charm which a little knowledge sheds over the family group is inexpressible. You press forward with hope to the time, not very far distant, when you shall look around, in your own quiet dwelling, on the wife of your choice and a circle of lovely children. Next to the blessings of religion, and closely allied to these, are the blessings of knowledge as conferred on the family. Books, reading, a spirit of inquiry, scientific experiment, useful letters, taste for the fine arts, efforts at writing, and improving conversation; these are the things which make home delightful, and add a new glow to the blaze of the humble hearth. Commend me to such a family, rather than to the palace of the ignorant upstart! These enjoyments add a zest to fortune; but even where wealth is wanting, they insure luxuries which wealth can not buy. These

provide resources against the wintry season of age; when friends must be fewer, and when active business must be forsaken. For there are few more pitiable objects than ignorant old age: in how many instances do we find it coupled with peevishness, churlishness, dotage, or the bottle!

Addressing as I do a young American, there is one consideration, too weighty to be omitted. Though now struggling against wind and tide, at the beginning of your earnest course, you know not how soon your circumstances in life may be greatly changed. A few years may see you a man of wealth: such things are happening among us every day. To a certain degree, wealth fixes a man's place in American society. Have you considered how far your present attainments in knowledge are suited to the rank you are aiming at? Have you yet to learn, that great wealth with great ignorance is only ridiculous? Along with the riches, you ought to be preparing the mental cultivation: it is not less necessary for your credit in society—to say nothing more—than bonds and mortgages, real estate, services of plate, and equipage. Begin early to provide for the day when your children, born in circumstances more easy than yours now are, shall feel every temptation to be ashamed of their ignorant and vulgar parents. In a country where men so rapidly change their social position, you owe it to your family, you owe it to yourself, to enter on a regular course of self-education. But even if your children should never become rich—and far safer will they be, if they never do—why should you deny them the indescribable and never-failing pleasures, flowing from mental culture?

Perhaps you think an application to study, such as is recommended, will interfere with your regular business. Nothing can be more groundless. In the sequel of these

remarks, you will learn how much less time is required for these attainments than is commonly thought: at present it will be sufficient to show that even in the active employments of life a little science remarkably tends to the more successful employment of labor. A few instances will not be out of place. "Though a man be neither mechanic nor peasant, but only one having a pot to boil, he is sure to learn from science lessons which will enable him to cook his morsel better, save his fuel, and both vary his dish and improve it." A little chemistry will teach a farmer whether his soil needs animal or mineral additions. A little hydrostatics will save many a foot of pipe to the pump-maker and the plumber. A little geology will keep a man from digging hundreds of feet for coal, in formations where it cannot exist. A little mineralogy will prevent one's mistaking mica for gold. A few lessons in specific gravity may save many a dollar in purchases of the precious metals. Mathematics must aid the builder, in estimating the strength of timber, walls, and arches. Arkwright, during the years which he spent on his spinning-jennies, was putting into practice the principles of mechanics: and Davy's Safety-Lamp, which has been such a blessing to mankind, would never have been invented, had it not been for previous discoveries in chemistry. In a word, there is not a trade or employment in which a little science may not be turned to good account. The merchant, perpetually dealing in fabrics and products of labor, which involve the application of philosophical principles, must every day be placed in circumstances where the knowledge of these principles would save both his time and his money.

There is a great disposition among those who call themselves practical men, to deride knowledge, and to think that scholarship even hinders business. On the contrary, there is not a single art of peace or war, which will not

be conducted more successfully, by one who possesses information and the lights of science. These will make one a better farmer, a better tradesman, a better soldier. A pleasing story, in illustration of this, is told by Lord Bacon:

"It is of Xenophon the Philosopher, who went from Socrates's school into Asia, in the expedition of Cyrus the Younger, against King Artaxerxes. This Xenophon at that time was very young, and never had seen the wars before; neither had any command in the army, but only followed the war as a volunteer, for the love and conversation of Proxenus, his friend. He was present when Falinus came in message from the king to the Grecians, after that Cyrus was slain in the field, and they, a handful of men, left to themselves in the midst of the king's territories, cut off from their territories by many navigable rivers, and many hundred miles. The message imported, that they should deliver up their arms and submit themselves to the king's mercy. To which message, before answer was made, divers of the army conferred familiarly with Falinus, and among the rest Xenophon happened to say: 'Why, Falinus! we have now but two things left, our arms and our virtue; and if we yield up our arms, how shall we make use of our virtue?' Whereto Falinus, smiling on him, said: 'If I be not deceived, Young Gentleman, you are an Athenian, and I believe you study philosophy, and it is pretty that you say: but you are much abused, if you think your virtue can withstand the king's power.' Here was the scorn; the wonder followed—which was, that this young scholar or philosopher, after all the captains were murdered in parley, by treason, conducted those ten thousand foot through the heart of all the king's high countries from Babylon to Grecia, in safety, in despite of all the king's forces, to the astonishment of the world, and

the encouragement of the Grecians, in times succeeding, to make invasion upon the kings of Persia; as was after purposed by Jason the Thessalian, attempted by Agesilaus the Spartan, and achieved by Alexander the Macedonian, *all upon the ground of the act of that young scholar.*"

It was said, in the earlier part of this treatise, that among Young Men, the power is always with the intelligence. This is equally true of society at large. Fix it in your mind, that the more your knowledge, the greater your influence. There is indeed a vicious love of power, which is properly called ambition; but there is also a sound and virtuous influence which every man ought to desire. It is one of the talents intrusted to us by our Creator, for the good of our fellows, and which we must account for. This influence you will owe chiefly to your mental improvement. Contemplate again our tens of thousands of Young Men; mark their physical energy, their moral daring, their dexterity in the arts of life; and then consider what ignorance we have found in many of them, as to all matters of general information! Who can calculate the loss of power! who can adequately lament the waste of mind! On the other hand, fill your thoughts with the picture of a whole community of well-instructed and virtuous Young Men! The very supposition suggests a returning Golden Age: but space is wanting to enlarge on it.

If you could wake up to-morrow morning, with a disciplined, furnished, wise, and accomplished mind, you would before night discover yourself to have ascended higher in the scale of society and in the power of doing good, than you could possibly have done in ten years of labor and accumulation, without these. And it would be a distinction more brilliant than ribands, orders, and patents of nobility. The world has outlived the period,

when stars and titles were at a premium: Knowledge, though in a brewer or a blacksmith, has its price and station, and may come to sit among kings. Witness the cases of Franklin, Rumford, Arkwright, Stephenson, and Lista y Aragon. This power is prized, because it is the power of doing good; the very thing we were put into the world to do. Some of the greatest benefactors of men have risen to their power of benefaction by mental improvement: such were Whitney, Davy, and Bowditch.

Thus far very little has been said of the moral influence of mental cultivation. Even in this respect, it is to be recommended in the highest terms. Though there may be great learning and science where there is little virtue, yet the divorce of the two is unnatural. In a perfect state of existence, they would infallibly coincide: as indeed we know that they concur in the Great Supreme. Descending from this point of view, to what is matter of observation, we find it to be true, that in families where special attention is paid to mental improvement, there is usually a correspondent zeal for purity, justice, and benevolence. These are the families where we look for practical Christianity. So also of the individual. It is not in the hands of the tavern-haunter or the debauchee, that we find the works of Humboldt, Liebig, Prescott, or Chalmers: yet these works are found on the bench of the mechanic. Give a young man a taste for reading, and in that single disposition you have furnished him with a great safeguard. He has found at home that which others have to seek abroad, namely, pleasurable excitement. He has learned to think, even when his book is no longer in his hand; and it is for want of thinking that youth go to ruin.

Especially do we learn the moral tendencies of mental culture, when we perceive that all sciences lead us up to God. While a partial or disproportionate study of truth

may leave men bad or even make them worse, the proper use of the faculties, in enlarged science, followed out to its true results, always tends to sobriety of mind, and thoughts of God and immortality.

If the reader has yielded patient attention to what has been urged thus far, he has probably met with little which he feels disposed to deny. But he has perhaps been saying to himself: "All this is very good, and very pleasant: so is a fine mansion, so is an independent fortune. But what is all this to me? It may do for people of leisure and wealth. But I am a poor young man, with my fortune yet to make, driven before the press of business from morning till night. How can *I* attempt study, or enter academy or college? The whole scheme is chimerical."

Such is perhaps the feeling of many an ingenuous young man: and to this feeling nine out of ten give way. Now it is altogether founded on misapprehension, either as to the kind and measure of mental training that is proposed, or as to the possibility of such training, in connexion with daily employment in the arts or merchandise. It is therefore of the utmost importance, after having shown the desirableness of knowledge, to show that it is attainable.

In recommending mental improvement to Young Men, it is not pretended that they can all be equally improved. There are differences in capacity and in circumstances. Neither is it to be expected that many among them should become authors, discoverers, or professors; men like WARBURTON, who was a barber's boy; ALEXANDER MURRAY, who was a shepherd; HENRY WILD, the 'Arabic tailor' of Oxford; or Don ALBERTO LISTA Y ARAGON, equally celebrated as poet and mathematician, who was a silk-weaver. One in a million would be a fair proportion for such prodigies. But there is a respectable amount of

pleasing, useful, and ennobling knowledge, in science, literature, and the arts, with a valuable discipline of thought, which may come within the range of any man's sober expectation. To be well and thoroughly grounded in all the branches of a common-school education; to be familiar with general astronomy, chemistry, and natural philosophy; to have some glimpses of ethics, government, and revealed religion; to be at home in the history of the world in general, and the history of our own country in particular; and to have a keen relish for the great poets and other immortal writers, who have influenced mankind; these are attainments far this side of chimera, and fully within reach of the enterprising tradesman and the toiling mechanic. These are attainments, which may be made; which have been made; and which some are making every day.

The difficulties in the way of gaining knowledge are vastly overrated. I wish it were in my power to utter this truth with greater emphasis. The obstacles are not insurmountable. After having spent a large part of my life among young men engaged in study, and in some intercourse with those who were pursuing knowledge under difficulties, I rejoice to assure the young man of business or of labor, that, if he only has the resolution, he may become not only well informed, but learned; and this without detriment to his trade or profession. It demands indeed some force of will, and some self-denial; and this is the reason why so few succeed. Knowledge requires time; and in the busy days of one who works for his livelihood, time is precious, and must be redeemed from pleasure and company, and sometimes stolen from sleep: but what men do every day for their gains, they might be willing to do for the sake of knowledge. Just in this way indeed the great attainments of many celebrated men have been made. True it is, that in a city

like ours, where capitalists greedy of further gain press every means to the utmost, there is sometimes a disposition to neglect the rights of young men, to abridge their hours of leisure, and in the same proportion to cut them off from opportunities of improvement. But this applies to but a small proportion. That there is time enough for reading and study if there were but the will, is demonstrated by the fact, that there is time enough for drives on the avenues, for steam-excursions and yachting, for going to the fishing-banks, for circus, theatre, saloons (as cellars are now called), for militia-training, target-shooting, and dram-drinking. No one who has eyes can go to any ferry or suburb of our city, without discovering that time is squandered somewhere. You will say that nothing can be proved by the example of the idle. To which it may be replied, that the busiest life affords some intervals, and that literary pursuits after manual labor partake in some degree of the nature of recreation.

It would be easy to give numerous examples of men who have become learned by stealth; the present essay affords space for but a few. Every one knows how busy a life is that of Methodist preachers; three of this class now occur to my mind. The first is the great commentator, Doctor ADAM CLARKE. His difficulties were as great as those of any working-man; as he preached about thirty times a month, and rode some miles every day. Could he find time for study? He accustomed himself to read on horseback, and in this way perused many volumes; and during this early period he began the study of Hebrew, in which he afterward so much excelled. The second is ANDREW COLEMAN, a poor youth, without schooling, who before he became a minister, made himself such a master of Virgil's Æneid and the Paradise Lost, that on the mention of a line in either of these

poems, he could immediately tell the book in which it occurs, and the number of the line. The third is SAMUEL DREW, the late remarkable metaphysician. He was first a poor boy, then a working shoemaker, and at length one of the closest thinkers, and most profound reasoners of our age: this must be admitted even by those who reject some of his opinions.

Some of those who have been most eminent in learning and science, made their first attainments in snatches of time, stolen from manual employment. HANS SACHS, the poet of the Reformation, and the Burns of Germany, began life, as did Burns, a poor boy: he was a tailor's son, and served an apprenticeship, first to a shoemaker and afterward to a weaver; and continued to work at the loom as long as he lived. The great dramatist BEN JONSON was a working bricklayer, and afterward a soldier. LINNÆUS, the father of modern botany, was once on the shoemaker's bench. Our immortal FRANKLIN, it need scarcely be said, was a printer. Among the classical scholars of our day, no one has been more distinguished than HEYNE, the voluminous commentator on Homer and Virgil. He was the son of a poor weaver, and when he wanted to learn Latin, engaged to pay a schoolfellow fourpence a week, for teaching him; but even this pittance would have been too much, if it had not been for the kindness of a baker, who was his godfather. HERSCHEL, whose name is inscribed on the heavens, was the son of a poor musician, and at the age of fourteen years was placed in a band attached to the Hanoverian guards. After going to England he undertook to teach music, and then became an organist. But while he was supporting himself in this way, he was learning Italian, Latin, and even Greek. From music he was naturally led to mathematics, and thence to optics and astronomy. JOHN DOLLOND, the inventor of the

achromatic telescope, spent his early years at the silk-loom; and continued in his original business even for some years after his eldest son came to an age to join him in it. Few cases are more celebrated than that of GIFFORD, the founder and editor of the Quarterly Review. He was an orphan, and barely escaped the poor-house. He became a ship-boy, of the most menial sort on board of a coasting vessel. He was afterward for six years apprenticed to a shoemaker. In this last employment he stole time from the last, for arithmetic and algebra, and for lack of other conveniences, used to work out his problems on leather, with a blunted awl. Few names are more noted in modern literature.

Although the case of JAMES FERGUSON is familiar to most, it is too much to the point to be omitted here: nothing could more strikingly show the possibility of self-instruction, and the importance of husbanding time. Ferguson was the son of a day-laborer in Scotland, and was born in 1710. Such was his early thirst for education, that he learned to read before his father suspected that he knew his letters. When about eight years of age, he began to make experiments in mechanics, and had actually written out an account of his supposed discoveries, in regard to the mechanical powers, before he learned that they were in other books. At night, he used to study the heavens, and make maps of the stars, lying on his back, wrapped up in a blanket. When he was a farmer's boy, his kind master often took the flail out of the boy's hand, and worked himself, while James sat by him in the barn, busy with mathematical instruments. He borrowed books from a gentleman's butler in the neighborhood, and from these he was led to make a globe and solve problems. After this he went into the service of a miller, where he made a clock and a watch, both of wood. It is sufficient for my purpose to add, that the

numerous philosophical works of Ferguson are still held in esteem. THOMAS SIMPSON, the great mathematician, was the son of a Leicestershire weaver, and was turned out of doors by his father, because he was bent on being a scholar. The story of EDMUND STONE is well-known, though it relates to an humble person. His father was the Duke of Argyll's gardener. As the duke was one day walking in his garden, he saw a Latin copy of Newton's Principia lying on the grass. Astonished to find such a book in such a place, he made inquiry, and found it to be part of the amusement of young Edmund, who had begun to snatch time from his work for study. "What," said the duke, "and do you understand Geometry, Latin, and Newton?" "I know a little of them," replied the youth. "But how came you by the knowledge of all these things?" Stone replied, that he had been taught to read, ten years before, by a servant. *Does one need to know more than the twenty-four letters in order to learn everything else than one wishes?* The curiosity of the duke was now so increased, that he seated himself on a bank, and desired to hear the whole story. "I first learned to read," said Stone; "the masons were then at work on your house. I approached them one day, and observed that the architect used a rule and compass, and that he made calculations. I inquired what might be the meaning and use of these things, and was informed that there was a science called arithmetic. I purchased a book of arithmetic and learned it. I was told there was another science called geometry. I bought the necessary books, and learned geometry. By reading, I found that there were good books in these two sciences in Latin; and bought a dictionary, and learned Latin. I understood, also, that there were good books of the same kind in French; I bought a dictionary, and learned French. And this, my lord, is what I have done: it

seems to me that we may learn everything when we know the twenty-four letters of the alphabet." This instance is full of encouragement, to those who have a thirst for knowledge, without any one to teach them.

The greatest acquisitions of the greatest men have sometimes been made by stealth, and in snatches of time. Let this be remembered by the hard-working young man. Dr. Johnson's learning was chiefly gathered when he was poor: and though Sir Walter Scott was never poor, he used to creep out of bed, while yet a little boy, to read for hours by the light of the fire. The great M. d'Aguesseau of France filled four quarto volumes in a few years, by employing his pen during the fifteen minutes a day, which Madame d'Aguesseau occupied in adjusting her dress before coming down to dinner. A mule-spinner in England told Mr. Tuffnell, that he had read many volumes while attending to his cotton-machinery. JOSEPH RITNER, late governor of Pennsylvania, was formerly a wagoner; and THOMAS EWING, one of the most distinguished of our statesmen, was once known chiefly as an athletic woodsman. The learned Blacksmith, writing to Mr. Everett, thus speaks of his apprenticeship: "I suddenly conceived the idea of studying Latin. Through the assistance of my elder brother, who had himself obtained a collegiate education by his own exertions, I completed my Virgil during the evenings of one winter. After some time devoted to Cicero and a few other Latin authors, I commenced the Greek. At this time it was necessary that I should devote every hour of daylight and a part of the evening to the duties of my apprenticeship. Still I carried my Greek grammar in my hat, and often found a moment, when I was heating some large iron, when I could place my book open before me against the chimney of my forge, and go through with *tupto*, *tupteis*, *tuptei*, unperceived by my

fellow-apprentices, and, to my confusion of face, with a detrimental effect to my charge in the fire. In the evening, I sat down unassisted and alone to the Iliad of Homer, twenty books of which measured my progress in that language during the evenings of another winter."—"I have been able," he says in conclusion, "to add so much to my previous acquaintance with the ancient, modern, and oriental languages, as to be able to read upward of fifty of them with more or less facility."

As a remarkable instance of what may be gained from sleep, I beg leave to add a little story, in the words of a friend, to whom the subject of it was well known:

"In the first settlement of New Virginia, as the great valley west of the Blue Ridge was then called, one of the greatest inconveniences experienced was the want of schools. In a certain neighborhood there was a settler, who had received an excellent English education, and had brought with him a collection of choice books. This farmer agreed, in the long nights of winter, to give gratuitous instruction to as many of the young men of the neighborhood as would resort to him. The offer was embraced by many, and among these was a modest, retiring youth, who was learning the carpenter's trade. The instructor, having observed that this youth, whom I will designate by the initials of his name, S. L., had a thirst for learning, and was fond of reading, paid particular attention to him, and not only lent him good books, but gave him good advice as to the best method of redeeming time. S. L. profited by this advice, and being obliged to work hard, he adopted the practice of rising before day, and spending two hours in study, before other people were out of bed. This practice grew into a settled habit, and was uniformly pursued through a long life, unless interrupted by ill health or some other unusual circumstance. By industry and economy this young

man acquired not only competency but affluence. His house was distinguished for hospitality and good order. But what surprised all strangers, he had gained a stock of knowledge on almost all practical subjects. There were few valuable books in English, then common, with the contents of which he was not well acquainted. Theology was his favorite pursuit, with all branches of which he had an intimate knowledge. But his reading was extended to all useful subjects. His judgment was as sound and discriminating as his knowledge was extensive, and his truth and integrity were never questioned."

The last instance which I shall give is that of a friend of my boyhood, whose name is pleasant to memory. FRANCIS D. JANVIER was, thirty years ago, a coach-painter in a village of New Jersey. In looking back upon the acquaintances of my life, I can declare with sincerity, that I never knew a more accomplished man. In his trade, he was exemplary and approved. His taste led him to make excursions beyond the sphere of his daily work; and I call to mind a number of portraits and fancy-pieces which ornamented his own house and the apartments of his friends. He was fond of reading, to a degree which wholly interfered with the care of his business and his health. Indeed, he was a devourer of books. Attached to his easel one was sure to find an open volume; and sometimes he caused a boy to read aloud while he was grinding his colors. I well remember, that, on a certain day, when he had to walk five miles to do a piece of work, he travelled the whole distance book in hand: it was a quarto volume of Hobhouse's Travels. There was nothing, in the whole circle of English literature, so far as it is traversed by most professed scholars, with which Mr. Janvier was not familiar. He had made himself master of the French language, spoke it with some facility, and had perused its chief treasures. Among

other evidences of his application, he put into my hands a laborious translation from the French, of a work by Latude, detailing the events of his long and cruel imprisonment; a narrative not unlike that of Baron Trenck. In my youth I read this with avidity; and some years later, on the death of Mr. Janvier, I endeavored to obtain the manuscript from his widow, with a view to its publication for her benefit. We were, however, so raw in the matter of bookmaking, as to conclude that the public taste would not warrant the adventure. Many years since, an English translation of the same memoirs has been published in Great Britain. I have vividly before my mind the scene, when Janvier was busy with his palette, in a rude loft, and a little boy seated on a workbench was pouring into his delighted ear the early fictions of the author of Waverley. Sir Walter himself would have been repaid by the spectacle. He was a man of the people; he was under the necessity of daily labor for his support; yet he made himself respected by the most accomplished scholars around him, as a man of mental culture. There was no magic in this. Do as he did, and you will have the same respectability, the same pleasures, and, perhaps, the same knowledge.*

Taking now my young friend by the hand, let me give him about a dozen directions, which may be of use in this delightful process of self-education: and to prevent circumlocution, I will address myself to the individual reader.

1. *Begin at once.* This is all-important. Here, as elsewhere, delays are dangerous. Not a moment need

* It ought to be observed, that this narrative is much more fully given, as are also others which precede it, in a little work entitled "The American Mechanic and Working-Man." New York and Philadelphia: 1847. Use has also been made of Edwards's "Biography of Self-Taught Men;" and the "Pursuit of Knowledge under Difficulties," in the Library of Entertaining Knowledge.

be lost. Strike while the iron is hot. Make hay while the sun shines. Do not put off till to-morrow, what can be done to-day. Go to work, while you are in the humor for it: by neglect, the disposition may be lost. What I am recommending is not a toil, but a pleasure; therefore there is no excuse for lingering. Consider, if you had begun ten years ago, you would have been a learned man by this time; and if you are alive ten years hence, you will then be ripe in knowledge, by the observance of these rules.

> "Lose this day loitering—'t will be the same story
> To-morrow, and the next more dilatory;
> Thus indecision brings its own delays,
> And days are lost, lamenting over days.
> Are you in earnest? Seize this very minute,
> What you can do, or think you can, begin it;
> Boldness has genius, power, and magic, in it:
> Only engage, and then the mind grows heated—
> BEGIN IT, and the work will be completed."—GOETHE.

2. *Redeem time for reading.* Perhaps you think this impossible; but the busiest life has some pauses. There is an amusing incident related by Dr. Johnson, of a merchant's clerk, who once came to him, half-crazed with some scrupulosity of conscience. "I asked him," said Johnson, "when he left the counting-house of an evening. 'At seven o'clock, sir.'—'And when do you go to bed, sir?'—'At twelve o'clock.'—'Then,' replied I, 'I have at least learned thus much by my new acquaintance—that five hours of the four-and-twenty unemployed are enough for a man to go mad in: so I would advise you, sir, to study algebra, if you are not an adept already in it; your head would get less muddy.'" When I see the large amount of time spent by some over the lowest sort of newspapers, I am convinced that the most industrious young men might obtain a few minutes a day for study: and it is astonishing how much can be learned in

a few minutes a day. What cannot be done to-day, may be accomplished to-morrow. It is as true of time as of money—'Take care of the pence; the pounds will take care of themselves.' Or, as Young more poetically expresses it, 'Sands make the mountain, moments make the year.'

3. *Do a little every day.* Constant dropping wears away rock. When Apelles, the famous Greek painter, was asked how he had been able to accomplish so much for art, he replied, "By the observance of one rule: *No day without a line.*" You have probably learned in the course of your daily business, how much faster one gets on, by doing a little every day, especially at a given hour, than by longer portions of labor at irregular times. I beg you not to regard this as trifling. If you have but a single minute, snatch up a book, and learn something in it.

4. *Be not discouraged by difficulties.* These are chiefly at the start. The French proverb says truly, 'It is only the first step that costs.' The tree of knowledge has a rough trunk, but delicious fruit. You must crack the shell, to come at the kernel. Be assured, that a little resolution here will insure success. The facility of your progress will be like the accumulation of a sum at compound interest; or, to use the language of mathematicians, it will increase not in an arithmetical but a geometrical ratio. In regard to this, you may derive instruction and encouragement from the remembrance of your early difficulties in your present business.

5. *Begin at the beginning.* Do not smile: the rule is important, and is broken every day, in every employment. In unravelling a tangled thread, who does not know that everything depends on getting hold of the end? Just so is it in learning. Thousands of houses have fallen, from faults in the foundation: thousands of

learners have become smatterers and pedants, from errors in the outset. If your boyish education has been neglected; if, for instance, you are behindhand in reading, writing, and grammar; move not a hand, till you have these corner-stones well laid: it will be like building granite on shingles. Determine to enter the chambers of science by the door, and not by climbing over the wall. The time required for these elements and rudiments will be less than you suppose: it will be repaid to you a hundredfold by the comfort and rapidity of subsequent acquisition. Among all the disadvantages of entering on the pursuit of knowledge late in life, the greatest is this that he who does so is prone to neglect the careful study of elements: and he who has resolution and self-denial to begin aright will often surpass persons of the most regular early training.

6. *Never be ashamed to learn.* And in conformity to this, never be ashamed to confess your ignorance, in the presence of those who have more information than yourself. Many of us would be wiser, if it had not been for the conceit of being wise enough already. Let us bring our empty vessels to the fountain of truth. The very first step toward learning, is the acknowledgment of our own deficiencies. Therefore do not shrink from the most searching examinations, as preparatory to future instruction. This rule may properly be carried into every company; since there is no one who may not teach us something; and it is a great part of wisdom to glean some new ideas from every man we meet. This willingness to own our defects is particularly important, in regard to those elementary truths, as to which it is natural to be ashamed of our ignorance. Those who are most advanced in knowledge will make most allowance for your backwardness, and be most ready to lend their aid.

7. *Value the smallest fragments of Knowledge.* In

manufactories of gold, I have observed that they save the very sweepings of the floors, and put network at the windows: the little morsels and fine dust of the precious metals, thus saved in this city, amount to hundreds of dollars in a year. Knowledge is more precious than gold. You may be acquiring this kind of riches every moment. Every companion, every book, every newspaper, every walk, every opening of the eyes, may be made tributary to this stock. The neglected moments, when you are waiting for a friend, or the intervals of employment, should be eagerly seized. You will not fail moreover to recollect, that there are a thousand things which may be learned, when you are not looking into books, or hearing lectures. The whole volume of God's works is spread out before your eyes. The apple of Newton and the swinging chandelier of Galileo taught them lessons which have been felt over all the world.

8. *Seek associates in learning.* Here, as in other concerns, many hands make light work. We love companionship, both in toil and in pleasure. It sweetens study, and adds to its profits. Find out some young friend, who has similar tastes, and enlist him in a definite plan for mutual improvement: the benefit will accrue to him, as well as to yourself. In all probability, the circle will soon increase; and you may live to see around you such a cluster of improved young men, as Franklin collected in Philadelphia. If you have already made some advances in knowledge, enjoin it on yourself, as a sacred duty, to impart your stores to others; and, as long as you live, have some youthful acquaintances, whom you may take by the hand and lead in the ways of knowledge and benevolence.

9. *Avail yourself of a good teacher.* Companions will do much, but they can not do everything. Solitary study goes a certain length, but it works at great disadvantage.

If experience has settled any thing, it is that the wise direction of an instructor is a labor-saving process. There is the same difference between studying alone, and studying with a teacher, as between breaking a path through the deep snow of a mountain, and going over the same path when beaten by others. If no other way offers, give money to a teacher: it will be well laid out, especially in regard to the rudiments. You will however find many a scholar who will rejoice to help you gratuitously. The truth of what is here asserted will appear to you, if you will only call to mind, the advantages which a young artist derives from a few lessons at the beginning; or the rapidity with which raw recruits are brought forward by the drill-sergeant; or even your own early lessons in the business which has now become so familiar.

Much is to be gained from the lectures which are delivered every winter in our cities; not indeed such as are declamatory harangues, for display or for amusement; but those in which a course of regular lessons is given to bona-fide learners. You will never regret the time or the money bestowed on good instruction.

10. *Connect yourself with some library.* This is a great saving. Libraries abound; but, like other abundant things, they vary in quality. Some are nothing but trash; and their greasy tattered volumes show what an avidity there is for empty novels and inflammatory plays. By taking counsel, however, you will easily find your way to large collections, containing the most valuable books in the language; in history, religion, philosophy, literature, and the arts. Using a wise discretion in the choice, and avoiding a hurried skimming of works, at random, as they happen to strike your eye, you will receive both profit and entertainment; and, for a small tax, every year, much less than a single useless habit would consume, you will have for your own use, a library which

if standing in your house would cost you hundreds, if not thousands of dollars.

11. *Lay aside a little money to buy books.* There are certain books, which every man should possess as his own: and every reading man desires by degrees to gather a little library for his wife and children. You would not like to go abroad to procure the Holy Scriptures, with some good explanation. You would wish to have at your elbow, your own Milton, Cowper, Thomson, Montgomery, and Bryant; your dictionaries, atlas, and other books of reference; your little row of histories, biographies, and treatises on science and art. A trifling sum, set aside each month, and redeemed from amusements or luxuries, will soon give an account of itself on your shelves.

12. *Employ your pen.* This counsel, though less frequently given than others, is nevertheless far from being superfluous. There is a marvellous power in writing down what we know. It fixes the thoughts; reveals our ignorance; methodizes our knowledge; aids our memory; and insures command of language. "*Men acquire more knowledge,*" says Bishop Jewell, "*by a frequent exercising of their pens, than by the reading of many books.*" How often do we see persons, advanced to great wealth, and even in the legislature or in Congress, who, from neglect of composition, in their younger days, are absolutely unable to pen a decent letter. The practice of writing a few sentences every day, would prevent such a source of mortification.

13. *Resolve to be a learner as long as you live.* All great and wise men have been such. Ignorant and narrow-minded youth think their days of learning are left behind them, when they cross the threshold of the school-house. But so much is the acquisition of knowledge connected with the delights of a genuine lover of truth, that he no

more thinks of a day when he shall cease to learn, than of a day when he shall cease to breathe, and eat, and drink. If you put into practice the foregoing rules, you will scarcely need much urging of this one. Every day will bring its lessons, and like Solon, of old, you will wish to die learning.

With these advices, which have sprung from sincere good will, I must here leave the subject with the reader. One thing is certain: he that shall act on what has here been said, by entering on a course of mental improvement, will find an increase to his means of gratification so great, that he will wonder at himself for having neglected it so long. With the ordinary blessings of Providence, nothing is wanting but the will, to secure the result. All men of high attainments agree in saying that the more valuable part of every one's education, is that which he gives himself. In this there is high encouragement, to go on and prosper. The mental accomplishment which is fully within your reach will double your capacity for action. When Aristippus was asked, wherein a learned and an unlearned man differed, he replied, "Fast them both, naked, on a foreign shore, and you will see." Education will do for you, what sculpture does for the marble. Hence the famous saying of Socrates, "I marvel, that people should be willing to give so much for turning a stone into a man, and so little to prevent a man's turning into a stone." The best qualities of your nature remain latent, where there has been no cultivation. Lay down this little essay therefore with a solemn purpose to become a disciple in the pleasant school of Wisdom.

THE THEATRE.

BY REV. W. W. EVERTS.

THE THEATRE.

Conspicuous Advertisements and Appeals to the Passions of the Young, the Unreflecting, and the Credulous.—Things premised in this Discussion.—The Theatre considered as it is.—Necessary and Uniform Influences not Abuses.—Theatre not entitled to the Credit of the Drama.—1. Does not promote Popular Education.—2. Does not exhibit True and Useful Knowledge of the World—is hence reduced to the Character and Relations of a mere Institution of Amusement.—3. Viewed in that Character, it is too prodigally expensive for an Economical People, and hence fraught with Temptations to Improvidence and Fraud.—4. Without Legal Censorship, invariably and necessarily sinks to Subserviency to Passion and Vice.—5. Hence precludes the Safeguards of Virtue, at the Periods and Points where most essential.—6. Their most available Entertainments eminently unsatisfying and dissipating.—7. General Character of its Profession abets Demoralizing Influences.—8. The Character of its Standard Plays and most Popular Entertainments further abets these Influences.—9. As wholly an Institution of the Night, it fosters Temptation, and encourages, by concealing, Vice. 10. Brilliancy of Scenic Representations, Decorations, and Music, in their Relations, are like Sweet Sounds alluring to the Borders of Perdition.—11. Its Affinities and Affiliations demonstrate and promote its Demoralizing Influences.—12. Concurring Testimonies of the Wise and Good of succeeding Ages against it..—Remonstrance against its Patronage.

If we were to judge of the theatre by the degree of confidence with which its claims are commended, or, rather, obtruded before the public, we should yield to it precedence over all other social institutions. Its edifices, erected along the principal thoroughfares, and on the most accessible and conspicuous sites of the city, invite the attention of the passing multitude with as much of brilliant attraction and magnificent promise, as if they were the gates of heaven. Mammoth show-bills stare upon us from the corners of the streets, and from places of numerous resort, with their gay colors, starred

exclamations, and superlative language, with as great confidence of appeal, as if they announced the paramount interest of all, or heralded some message from above. A large number of the secular press, refraining from any proper exercise of their censorial functions, yield their hired columns and service to blazon the advertisements, promote the popularity, and surprise the young and enthusiastic into the most prodigal patronage, of the stage. And their notices of "respectable," "èlite," and "brilliant houses;" of the names of distinguished persons that are persuaded, by polite attentions and free tickets, to spend a half-hour at the theatre; of the "benefits" of actors and actresses; of the particular entertainments for the holydays, with an almost uniform strain of commendation, without animadversion, or allusion to the unfavorable opinions of the larger and more moral portions of the community; evince a biased devotion that seems incompatible with their relations as guardians of the public morals, and are adapted to allay in the minds of the unreflecting and the credulous, all suspicion of disreputable association, moral exposure, or pernicious example, in an habitual attendance upon theatrical entertainments.

In proceeding to question the claims of an institution so conspicuously and incessantly paraded before the public, and commended by so much of mercenary artifice and appeal to the passions, to avoid misapprehension, we shall premise three things.

In the first place, we shall have reference in the discussion, to the theatre as it is, and not waste time in speculations as to what it might be. The admission that there might be, under a proper management, with an expurgated order of plays, and a more reputable class of players, a pure stage, would avail no more toward a justification of the existing theatre, than a declaration of the

abstract right of war toward a vindication of all the wars from the time of Alexander to Napoleon; or than a declaration of the abstract right of traffic in ardent spirits, toward a justification of the present system of saloons and porter-houses; or than a declaration of the abstract right of travelling on the sabbath, toward a commendation of a general arrangement for sabbath travelling by stages, railroads, and steamboats. The *pure* theatre to which the apologists of the stage have so long been pointing, and for which the moral community have been with forbearance waiting, is yet but a pure abstraction.

Nor, in the second place, can we admit the plea that evils flowing from the theatre are necessarily and uniformly merely abuses, to be classed with the evils attendant upon the pursuits of trades, professions, and commerce, the use of the press, and the institutions of religion. To justify this comparison, it would be necessary to show that the theatre is as specifically demanded by the primary wants of society, as trades, professions, commerce, and the ordinances of religion; and that the closing of the play-house, like the suspension of these institutions, would interfere with the whole economy, and subvert the very foundations of society. The abuse of any institution is that which occurs as the exception and not as the rule of its influence, arising incidentally, and not growing out of its main design. "It implies that the institution is fitted to do much more good than harm, even in the present state of the human mind, and of society; that good is its natural and general effect, evil is the incidental, man being as he is; for if it be not calculated mainly to do good until human society shall have grown incomparably more virtuous, and thus attained a state capable of neutralizing its operations, or even converting it into something beneficial, it is plainly, for any present use, absolutely bad, necessarily and in its

regular operation. And to call this operation an abuse is disingenuous and deceptive language."* It would be like calling demented forms, mortgaged estates, and increasing pauperism and crime, the abuses of dramshops; or pillaged countries, sacked and burnt cities, ensanguined fields, and heaps of the slain, with attendant bereavement and wo, the abuses of war.

Nor, in the third place, is it proper, in discriminating the claims of the theatre, to confound it with the drama. The written drama should be judged like any other class of writings, and, according to its literary and moral character, be interdicted or commended to the perusal of the young. It is studied by thousands who would feel themselves disgraced by the associations of the theatre. The stage is but a mode of the teaching of the drama, a mode which is wholly inapplicable to a portion of it, can not be made available to the masses, with appropriate personation and scenic representation, and with its best arrangements, seldom assists the cultivated mind in the appreciation of its genius. All the intellectual impulse, inspiration of sentiment, or lofty moral purpose, ever traced to the theatre, is due to the drama itself, and has been rather restricted than abetted by the scenic representations, or the dissipating associations, always attendant upon the stage. The affectation, therefore, of all the credit of the drama by the existing theatre, is like an imbecile and depraved man seeking credit from casual association with a person of eminent virtue and distinction.

Confining our attention, therefore, to the theatre as it is, in its general and necessary influences, and as distinguished from the written drama, we shall endeavor, by tracing its particular bearings and the separate and combined operation of its elemental principles, to show that

* Foster.

it is, according to the common opinion of the religious and moral portion of the community, an unnecessary and greatly demoralizing institution.

1. *The theatre, it is believed, does not promote, but rather restricts popular education.* At its origin, in the absence of all other facilities for instruction, assembling the people to listen to the traditions of ancestors, the counsels of age, the recitation of epic and historic poems, and to the allegorical representation of private and public virtues, the theatre engrossed nearly all the available modes of social, intellectual, and moral culture. At a later period, before the freedom of the press, the rostra, and the pulpit, it may have contributed to foster genius, disseminate learning, and rebuke ignorance, bigotry, and vice. But by the introduction of the art of printing, the universal circulation of periodical publications and books, and the establishment of primary and professional schools and higher seminaries of learning, a system of popular education has been progressively developed, that has at length superseded the theatre in every department of human knowledge, by more specific and legitimate modes of instruction. And now it appears not to sustain even the remotest auxiliary relation to that system, and exhibits scarcely more affinities with schools, lyceums, and libraries, than do club-houses, saloons, or bowling-alleys. It is not visited for the purpose of pursuing investigations of science, settling questions of historical criticism, solving mathematical problems, or of gaining any professional or practical knowledge. Of the unscrupulous patrons of the stage, those most eminent for talents and learning least frequently attend and soonest tire of its performances, while its devotees are more superficial in their attainments, and of lower social and moral standing.

In its general bearing, therefore, the theatre is greatly prejudicial to popular and professional education. Lord Chief-Justice Hale informs us that when at college, he became so much diverted from his classical pursuits by attending the theatre, that for several months he almost entirely forsook his books, and was saved only by forming a purpose never to see a play again. A young man lately visiting the city to pursue professional studies, becoming interested in the theatre, he absented himself from a great part of the lectures of the prescribed course. Scores of young men every year miscarry in their plans, and multitudes of others fail of intellectual distinction from the same cause.

As appropriating the time allowed from industrial callings to mental cultivation and the acquisition of knowledge, absorbing the means that could scarcely be spared from an economical mode of life to defray the expense of a small library and other means of improvement—as interrupting any system or habits of study, fostering intellectual indolence, repressing severe application, lofty purpose, and indomitable perseverance—the theatre, instead of being an institution of popular education, is a stronghold of popular ignorance, always flourishing most where there is most of the superficial refinement, of ignorance, and of the dissipation of thoughtlessness. Falling into disuse in respect to what was perhaps its original and best intention, it is like an old castle deserted by its former tenants, and left to the habitation of bats and owls, unclean beasts and poisonous reptiles. Or, it is like a highway from which the general travel has been diverted by some more direct thoroughfare or more expeditious mode of conveyance, still left open with its deceptive guideboards, to decoy unsuspecting travellers, and beset along its circuitous route by concealed dangers, and banditti of robbers.

2. *The stage does not, for the most part, exhibit true and useful, but romantic and corrupting views of the world.* In an earlier period of civilization, when the theatre to a great extent engrossed in its spontaneous and informal associations the intercourse of communities, it may have incidentally inculcated just, comprehensive, and practical views of human life. But through multiplied and more diversified associations of business, friendship, recreation, and the detailed records of universal history, human nature is so variously disclosed in its conditions, attributes, and passions, that the world is full of its original and written exhibitions, and no pretext remains for a public and expensive institution for its illustration by imperfect imitations. Being superfluous in regard to any useful purpose, the theatre to gain patronage is driven to the strange and anomalous, to caricatures and counterfeits.

Traits of common life are seldom introduced, or kept so far in the background, as to indicate that they are not an element of interest on the stage. A large portion of its authentic exhibitions of character are representations of the most depraved classes, which are at once exciting and corrupting, as memoirs of corrupt courts, prisons, or houses of ill-fame. While those characters not directly vicious are so overwrought, or so extraordinary and anomalous, as to be demanded by the same taste that is pleased with the extravagances of buffoonery, the grotesque images of the phantasmagoria, or the caricature prints that stare from the windows of a toyshop. Advancing into such engrossing prominence the depraved and the extraordinary traits of human nature, its teaching might possibly convey some practical lessons, available hints, and rules of etiquette, to those who expect to pass their lives in a land of ghosts and enchantments, of knights and beggars, of idle dukes, vicious nobles, and

obsequious dependants, oppressive aristocracies and oppressed slaves; but it can have no more relevancy to the circumstances, habits and morals of an intelligent, industrious, and religious people, than if its scenes were laid in the moon, or its characters selected from Tartarus. Its odds and ends, shreds and patches, eccentricities, and deformities of human philosophy, furnish materials for no useful theory of social economy or public morals, and are a burlesque upon human nature and society. Exhibiting ostensibly the customs and actions of other times and foreign lands, and exploring the secret mazes of the heart of society, it teaches what is foreign to our circumstances, or were better unknown, or better learned elsewhere. If in particular cases its instructions are mainly good, they are without system, and generally connected with much that is exceptionable in language and sentiment. Contributing nothing to propriety of manners, to the cultivation of taste or understanding, to the practical knowledge of the world or of business, to habits of industry, mechanical skill, or professional accomplishments, the stage, we confidently aver, neither teaches men how to live, nor how to die.

As most directly and most constantly subjected to the assimilating influences of its teaching, the profession of the stage themselves are specimens of its legitimate and highest order of practical education. Having long been familiar with fictitious characters and life, in a visionary elevation to the rank of heirs and heiresses, dukes and nobles, they find it more difficult than any other class to reduce their views to real life, and pursue any professional or industrial calling, and are generally idle and prodigal, if not vicious. Philosophically the same effect must be proportionably induced in the patrons of the stage. Diverting the mind to so great an extent from the sober, the practical, the useful, and the sacred; to the

fictitious, extravagant, sensual, and impure, it tends to disgust the mechanic with his homely toil; the professional man with his unromantic occupations; the merchant with his monotonous and regular employments; and to precipitate a whole community devoted to its amusements, into a state of idleness, profligacy, vain speculations, and scheming villanies.

3. *The theatre not only prejudices the great interests of intellectual and practical education, but as a mere institution of amusement it is too prodigally expensive for an economical community.* Its edifices are erected and furnished at a cost of from fifty to five or eight hundred thousand dollars; a sum sufficient to furnish adequate buildings for a national university. It is supported at an expense that would sustain several hospitals, or charitable asylums; or fifty or a hundred schools for the higher education of the children of the poor. Its professional services are rewarded with a prodigal extravagance allowed to no industrial, useful, and honorable calling. According to their grade of service, they receive from perhaps ten to a thousand dollars per night. Celeste received in New York, Philadelphia, Mobile, and New Orleans, a hundred thousand dollars in the course of a year. Ellsler obtained twenty thousand dollars from a short engagement in New Orleans; and in Havana received a thousand dollars per night, and, at the close of her engagement, a present of fifty-seven thousand dollars from her admirers. For the profitless and dissipating service of dancing a half-hour, she received as much compensation as ten of her own sex, of pure hearts and cultivated intellects, would demand for a year's toilsome service in the education of the poor; and for a year of such performances, receives a sum that would be sufficient to introduce a thousand educated and pious females

as teachers among the rising communities of the west. According to the report of its manager, a theatre in this city received into its treasury eight hundred thousand dollars in seven years. The Broadway theatre, when first opened, received several nights nearly two thousand dollars per night. Alas! what calls of charity, what piercing cries of human wo, would draw nightly from this city the aggregate sum received at its theatres? What claims of philanthropy or virtue could draw it from the *same classes?* If this enormous expenditure were made chiefly by the rich, or even by the city authorities, the evil would be abated. But the poorer classes are as much addicted to amusement as the rich, and seeking it in its approved forms, they patronize the theatre in larger numbers than those more affluent. They are just commencing business, and the price of frequent admission, with usually an equal sum of associated expenses, curtails their means, and blasts their prospects. They are journeymen, clerks, and agents, and the expenses of the theatre absorb or reduce those gradual accumulations that might soon furnish the capital for an independent business. They are those whose home is on the deep, and who, by squandering at the theatre and in its concentric circles, their hard earnings, that might, if husbanded, furnish them a home and competence on land, are doomed to the hardships and poverty of the sea until a violent death. Or they are porters, apprentices, and nameless classes of vicious boys, who spend their scanty pittance, or steal from their parents or employers means to purchase a check or obtain a standing in the pit. Theatrical entertainments, therefore, upon the question of economy, lie beyond the reach of three fourths of their patrons, and hence greatly encourage improvidence, prodigality, and their attendant vices.

The author of the Great Metropolis declares, that more

boys in London commence the practice of stealing, to obtain means to attend the theatre, than from any other cause. The same fact has been ascertained by repeated investigations in American cities. That extravagant mode of living which annually precipitates the fall of so many young men in the metropolis, commences in companionship with the votaries of the theatre.

4. *As an institution of amusement the theatre is not only prodigally expensive, but, without legal censorship, must ever and inevitably remain subject to the paramount direction of vice.* To attain the end of its existence, it must adapt itself entirely to the taste of those classes that are devoted to amusement, and are willing to pay its price, in time, health, and money, embracing necessarily all the trifling and immoral. "They are such of the wealthy as have neither occupation nor benevolence; the devotees of fashion; the most thoughtless part of the young, together with what are called young men of spirit, who want a little brisk folly as an interlude to their more vicious pursuits; loungers of all sorts; tradesmen who neglect their business; persons who in domestic relations have no notion of cultivating the highest social and intellectual qualities; and old debauchees, together with the wretched class of beings, whose numbers, vices, and miseries, they are still proud to augment."* It is by these classes that the theatre is mainly supported; and these it must gratify or perish. Its principles, therefore, must be traced in the passions of the people, its rules of etiquette in the capricious plaudits and hisses of an excited and thoughtless audience; its dictates of conscience in the purse of the manager. Without regard to his discrimination or preference, very likely to be biased by professional associations, he must furnish entertain-

* Foster.

ments to suit his patrons, as a manufacturer does wares to please his customers. Guided by the leading inquiry, "What will attract fullest houses?" he must cater as freely to a Parisian, an Italian, or to a lower taste, as to the present taste of the English stage. This corrupting subserviency of its management to the wishes of its patrons, has sometimes been alluded to by the press. The National Intelligencer for September 22, 1837, says: "We are obliged to confess that the stage has for the most part degenerated, *because the audiences have ceased to be governed by good taste.*" The American Quarterly, a few years ago, alluding to this deteriorating subjection, says, "until at length those audiences which alone can preserve the taste of theatrical amusements, and check *its tendencies to vice, which the theatre is apt to afford*, are driven in disgust from attendance upon it, and it becomes the *resort of the dissolute*, the vicious, and the vulgar." A few years ago the Democratic Repository, after acknowledging that the theatre of a certain city had before been conducted with as much regard to decency and public purity as *possible*, charges the manager, in catering for patronage, with dispensing free tickets to women of infamy, to attract the vile of the other sex, and thus to increase the receipts of the house. In some instances in this city, we have been told, in addition to free admissions, messengers have been sent to the haunts of vile women, to invite their attendance as the necessary attraction of a large and indispensable portion of the patrons of the stage.

These tendencies are not to be imputed to the mere fault of management; they arise immediately out of the relations and designs of the theatre as a time-serving, and not a time-reforming institution. The partial subserviency of trades and professions, to the caprice and passions of depraved men, notwithstanding the conservative

influences attendant upon necessary pursuits, and the vigilant and interested espionage of the whole community, introduces all their deplored vices. Evidently, therefore, an institution catering chiefly for the depraved classes, without the conservative influences of general patronage, and the vigilant and interested supervision of all portions of the community, must become generally and greatly demoralizing. The moral character of any institution must become gradually assimilated and conformed to that of its patrons, whether supported exclusively by moral persons, by all classes promiscuously, or chiefly by the trifling and depraved. As the orderly, industrious, studious, benevolent, and devout—persons of home occupations, virtues, and joys—never, in any state of the theatre, attend with sufficient frequency and regularity to influence to any considerable extent the character of its entertainments, they inevitably find their level in the tastes of the great majority of its steady supporters—the idle and the vicious.

If it should elevate a higher standard, and its plays should really and pointedly condemn the vices they so fully exhibit, the present audiences would avoid it as a place of worship, or be restiff, as if under the appeals of a lecture upon temperance or moral purity, apprehending the fearful punishments of vice. Though announcing moral plays with a flourish of trumpets, it must be careful not to disturb the consciences, disquiet the the fears, excite the disgust, or alienate the attendance, of the abandoned and profligate; and it can never be elevated above its purpose and its patrons. It is as impossible for it to rise to the character of a school of morals, and for the same reason, as for a fashionable drinking saloon, or porter-house, a bowling-alley, billiard-room, or the circle of a race-course. Its legitimate tendency is

to reproduce and multiply in the community the tastes, vices, and classes that patronize it.

Committees of parliament and of city councils, after impartial and protracted investigation, have reported that deterioration is its uniform law. From comparative respectability it sinks invariably to a lower character of plays, players, and audiences. Managers propose and attempt reforms, but every successive attempt like Garrick's has been a failure. The tiers from above, and the pit from beneath, unite to shame virtue and respectability from the place.

5. *As a place of popular amusement, under the ascendant influence of vice, the theatre precludes the essential safeguards of virtue at the very points where she is most exposed and defenceless.* Amid industrial pursuits, and professional avocations, virtue is succored by accustomed associations and all the avenues to the heart are guarded by the sentinels of habit. It is at the intervals of regular occupations when this protection is in a measure withdrawn, the mind unbent amid pleasing recreations, conscience sleeping or only half-conscious at her post, and virtue is least apprehensive of danger, that she is most exposed and is most likely to be betrayed by surrounding insidious influences.

Home and its correlative associations therefore are the true sphere of amusements. Any public institution subjected to the most rigid supervision and invested with all possible safeguards, is not the most congenial sphere for recreation; while an institution like the theatre, under no moral censorship of civil or ecclesiastical authority, or of the general public sentiment, must be fraught with manifold temptations, greatly facilitated in their corrupting influence by that peculiar susceptibility of character fostered by the pursuit of recreation. When the mind

is thus relaxed, youth should not be elbowing his way through a crowd surrounded by strangers, or sitting by the side of those who may be watching to corrupt or betray him. He should then meet only familiar faces—the known, the pure, the true, in whose fidelity unguarded virtue may repose with safety. To be moving among unreal and enchanting scenes, surrounded by seductive influences and temptations in such an exposed state of virtue, is like a person in the most enfeebled and susceptible condition of the body visiting a pest-house, or tarrying in the region of contagious and malignant disease. Youth is far more tried during the few hours passed amid the unguarded associations of the theatre, than amid the prolonged industrial occupations of days, and even weeks; and virtue that was invulnerable in the shop, the counting-house, and the office, is wounded or destroyed in the playhouse.

6. *Theatrical amusements, in their elements of interest, are moreover eminently unsatisfying, and dissipating.* In every rank and condition man needs occasional relaxation from accustomed pursuits. And it should be of a kind to combine the most valuable improvement in knowledge and virtue with innocent pleasure. The most improving amusements are those not restricted by their artificial character to classes, but like the richer gifts of Providence in their simple nature available to all. Innocent and joyous Recreation may smile in the sunlight, sparkle in the beaming eye, ring out in the merry laugh, exult in the elastic step, with bounding freedom trip over the meadow or sport in the green fields, the garden and lawn, or in silent contemplation wander through the wood and along the murmuring brook. She may drink in with delightful sensation the songs of birds and the sound of the waterfall,

or dilate with admiration and wonder at the noise of the tempest, the reverberating voice of the thunder, and the roar of the cataract and the ocean. She may glance with enlivened cheerfulness over a beautiful painting or landscape; gaze with sublime emotion upon the illimitable expanse of ocean, and upon the lofty mountain range with peak rising over peak and piercing the clouds; or look with rapture and reverence up into the firmament, resplendent with golden fires, shining afar by the portals of heaven.

Restricted to a narrower sphere, she may be the delighted guest of every happy home, every smiling social circle; with its joyous and innocent festivities, taxing the memory, the learning, the humor of all; eliciting the sharp argument, the ready rejoinder, the friendly sarcasm, and the keen retort; the free interchange of sentiment, the flashes of wit, and the coruscations of genius.

Such natural and social amusements, available to all, so far as any amusements can be appreciated and beneficial, elevate and improve while they entertain; unbending the mind and strengthening its powers; diffusing over the heart a silent and peaceful joy, and opening the springs of a permanently cheerful and happy temper; producing a deep and unobtrusive mirth, not a mere temporary hilarity, or a superficial and boisterous excitement; refreshing and not exhausting the faculties, sending man back to his severer employments with renewed relish, invigorated in body and more buoyant in spirits; and clothing the face of society as vernal influences do nature, with smiles.

But just so far as recreation exchanges this natural, simple, and social character for a professional and artistic order of entertainments, it is not only less available to the masses, but sinks to less intellectual, and consequently lower and more unsatisfying and corrupting order of

amusements. Subjecting the mind, like an automaton, to an arbitrary or prescribed foreign impulse, repressing the joyous consciousness of the independence and free exercise of the faculties, and removing all salutary and agreeable sense of responsibility, it encourages an easy mental indolence, vagrancy, and dissipation, approximates the character of an irrational and dumb show for children, a system of laughing at the bidding of professional laughers. It is like the oriental custom of professional mourning, "mourning men and mourning women," rending their garments, tearing their hair, smiting their breasts, and piercing the heavens with their cries over the dead. Vain pageant of sorrow! rather repressing than developing the holier sympathies of grief; embarrassing rather than ministering to the moral uses of bereavement. As little do the most popular excitements of theatrical amusement, though universal and boisterous as an oriental funeral procession, subserve the true ends of recreation. Its excitement is excitability too, and its animated and affecting interest supplies to the mind more than it consumes. The true elements of interest in one class of the popular entertainments of the stage, are ingeniously indicated in a recipe for a drama, in the tenth volume of the Christian Spectator, and quoted in Mr. Thompson's late discourse upon the theatre: "Sixteen pounds of powdered brimstone for lightning; twenty-four peals of thunder; a dozen bloody daggers; a skull and cross-bones; forty battle-axes; six terrific combats, three of them double-handed; a course of violations; eight murders; a pair of ensanguined shirts; one comic song; three hundred oaths, and sixty-four pages of blasphemy." The tendency of entertainments, even proximately described in their elements of interest by the foregoing language, is not doubtful. Particular instances of immediately transporting effect, cited as tri-

umphs of the stage, throw light upon the question of the intellectual character, and moral influence of its excitements.

Several months since, in one of our cities, a young gentleman exhibiting the airs and appearance of wealth, became so much enamored by the progress of a play, that in his uncontrollable excitement he hurled upon the stage successively, his hat, his golden-headed cane, his cravat, and was scarcely restrained by those near him from offering his coat as a compliment to the elevating genius of the play. Not many years ago the flower of a neighboring city, after one of the most brilliant triumphs of the stage, and in obedience to its generous impulses, harnessed themselves like beasts to a carriage, and drew a famous danseuse to her lodgings.

Though these may have been extreme cases, and exhibited the inspiration of wine, as well as of the stage, they illustrate the character of the excitements which support the theatre, attract crowded houses, and determine the influence of theatrical amusements. They gush forth with the suddenness and surprise of a tropical flood, by its copiousness and violence inundating the plains, destroying harvests, and sweeping along its desolating course, the property, habitations, and population of a village; and like that flood, they subside, leaving a scene of arid desolation, with no fertilizing streams, or perennial fountains. Such excitements are followed like those of the inebriate with inquietude, self-reproaches, and gloomy forebodings, and at the same time a restless craving for their repetition. More rational amusements like simple food or beverage, seldom tempt to excess. Those of the theatre, like stimulating condiments and the enchanting cup, fascinate and enslave, but do not satisfy. When their possession becomes joyless their absence is insupportable. They do not radiate with joyous

contentment the private walks of life, the domestic hearth, the shop, and the counting-house, and open the springs of perennial cheerfulness and happy temper; but divert all from the more sober and enduring modes of recreation, so that when these excitements are no longer available they are discontented in their domestic relations, and are doomed inevitably to a gloomy and cheerless old age.

7. *Another cause of the immoral tendencies of the theatre, is traced to the character of its profession.* The moral character of a man who manufactures for us an article of dress, or furniture, or attends to some specific business relating to our persons or estates, may be of little concern to us. But we can not, without being recreant to a solemn trust, be indifferent to the character of the man whose profession appeals to our confidence, and demands a free and assimilating intercourse with our hearts, to whom we allow the diversion of our leisure hours; and devote the sympathies and admiration of our children. His character should be as pure, and as far above reproach as that of our magistrate or our minister. But it is unquestionable, that the moral reputation of actors and actresses, as a class, has always been lower than that of any other profession of equal talent and advantages.

For appearing on the stage a Roman senator would have been degraded from his office; and so little was the profession respected a half century ago, that they were scarcely protected from the coarsest insults, and often were pelted from the galleries during the time of the performance. Sir Walter Scott speaks of its disadvantages as "being in ordinary cases considered a *step lower* than the more grave and established courses of life;" and of Roger Kemble, the first of the distinguished family of artists of that name, as "sensible of the

disadvantages of his profession," designing his son for another, and "disappointed and angry" when he persisted in appearing upon the stage. Mrs. Jameson, the accomplished female critic of the drama, in her sketch of Adelaide Kemble, disclosing something of the character and intercourse of the profession, speaks of her as "brought into close contact with the meanly malignant rivalries, the vicious recklessness of theatrical life;" of the "depth of her weariness and disgust, inspired by the *low moral state* of those around her;" of the "vileness of some of her forced associates;" and of "artists taken as a class," having to "blame themselves for the low place they hold in public estimation."

Fanny Kemble, disgusted with her mode of life, probably from the same causes, says of it: "Acting is the very worst of all arts." "I acted like a wretch, of course; how could I do otherwise?" "What a wretched mummery, mimicry acting is!" "How I do loathe my most impotent and unpoetic craft." The American Quarterly speaks of the management of the stage as "contented with the star that chances to be in the ascendant, and paying little attention to the subordinate persons of the drama. Disapprobation is never expressed and consequently never feared. The principal personage is surrounded by a host of ineffective, insignificant, and sometimes intoxicated underlings." In the exceptions to this low character of actors, the reputation of virtue has been enhanced by the contrast with their compeers; and none of these, so far as we have learned, have pretended to be praying men, or followers of the Lord Jesus Christ. A large number of those on the American boards are foreigners, without industrial callings or family alliances, having little to recommend them besides melodious voices, fine forms, and elastic limbs; and many of them have exhibited extraordinary prodi-

gality, impurity, and vice. The migratory character of the profession, precluding amenability to any particular community and the rebukes of public sentiment, tends greatly to prevent its moral elevation. The low standard of morals recognised in the management of the theatre, making no account in its engagements of profane swearing, sabbath desecration, intemperance, or impurity, generally regarded, and lately declared by official decisions in different states, a disqualification for a common school teacher, debases the profession by allowing the feeling that "where there is no law there is no transgression;" and corrupts the community by investing vice with brilliant attractions, and apparent impunity and triumph.

Such a profession, even with the aid of a faultless drama, could no more establish virtue than a corrupt ministry convert the world to Christianity. According to the measure of its talents and genius it can only assimilate to its own standing, the character of admiring patrons, and a whole community.

8. *Another cause of the demoralizing influence of the theatre, is the character of the drama itself, its standard plays and systematized entertainments.* A late declaration of a daily journal, belonging to the body-guard of the theatre in this city, that Shakspere had been driven from "old Drury" and "Covent Garden," only accords with the universal tendency of the theatre to intellectual depreciation. The taste it serves in many of the higher class of its patrons is hinted at in the same journal of another date: "Many persons who care not a *sous* for music (or for a play) will cheerfully pay a dollar for the sake of breathing the perfumed atmosphere of fashion, and gazing upon the aristocracy of New York *done up to be looked at.*"

Catering for those and other classes of lower tastes, the intellectual character of its entertainments is a secondary question. Generally their popularity increases the lower they sink from the elevation of rational character and purpose. At one time on the English stage, performances in a foreign language, of which not a word was intelligible to one in a hundred, delighted numerous and fashionable audiences; at another, mock fights with wild beasts transported intellectual assemblies to the highest pitch of heroic admiration; and of late the performances of dancing women, in America and Europe, are crowding theatres vacated by the dull genius of Shakspere, and the insipidity of the legitimate drama. Often have the intelligent apologists of the stage been mortified to see a meagre assembly gathered by combined attractions of the highest dramatic genius, and perhaps the next evening the same edifice thronged to overflowing, with a "brilliant audience," applauding in the most enthusiastic manner, the very intellectual and very modest performances of a Celeste or an Elssler. Only a few evenings ago, a journal devoted to the interests of the stage complained: "During the past week Mr. Hamblin presented a regular succession of Shaksperian plays, to a regular succession of empty boxes; but last night he brought out a new ballet, and the Park was crowded. People go to the theatre to see players and not to hear plays. The eye must be appealed to, and not the heart or the head. Nothing but dancing, singing, or an actor who is himself a show, will attract a full house at the theatre, which should no longer be called a play-house, but a dance-house." This order of entertainments, with songs, farces, and mock tragedies of corresponding genius, fosters the superficial character, levity, and dissipation, that distinguish large communities,

and promotes a taste for the most frivolous and corrupting literature of the times.

The more positive faults of the drama are of a moral character. We might perhaps glance over a wide range of commonplace sentiments, discovering little to censure. Occasional passages, like paragraphs in a paper or a book, standing out with the prominence of beautiful imagery, of originality, or of doubtful propriety, may be the key to a play, and determine its distinctive character and influence. In a careful examination of all the standard plays of his time, Bedford detected seven thousand instances of real impiety or obscenity in sentiment or allusion.

By one class of these faults, either from malignant design, or from the exigencies of its entertainments, the theatre has tended powerfully to bring into discredit and contempt the religious faith and morality of every succeeding age. There has never appeared, under any school of philosophy, or dispensation of revelation, a system of religious faith and of moral obligations, that it has not caricatured, vilified, and, according to the measure of its influence, brought into public contempt. On the Greek stage it caricatured the most eminent philosopher and moralist of his time, causing ultimately his banishment and death. On the English stage it exposed Whitefield and his ministry, and the virtues of the puritans, to public ridicule. And in different countries it has often represented distinguished piety and devotion, as cant, hypocrisy, Phariseeism, and fanaticism.

The offices and ordinances of religion, the nature of the Supreme Being, the agency of fallen spirits, the Christian virtues, are spoken of in an insincere manner or in gross misapplication and ludicrous associations, in order to degrade them. In the general tenor of its systemless and contradictory philosophy, it repudiates the

authority of the Holy Scriptures, and outrages the faith of Christian nations, by teaching that "all incense is alike before the Deity," whether presented

"By saint, by savage, or by sage:"

and to whomsoever presented—

"Jehovah, Jove, or Lord:"

and oftentimes turns the Christian's creed into ridicule and his hopes into romance.

Committing itself to no system of belief, and regarding none as so improbable, as the one that chances to be in the ascendant, it impairs the credit of all existing means and institutions for deepening and extending among mankind a sense of accountability and moral obligations. Affecting independence, originality, and singularity, as a necessary element of interest on the stage, it fosters distrust of all authority, and promotes universal skepticism and open blasphemy.

Nearly allied with its caricature of all religious ideas and associations, is its desecration of the tender virtues and venerable associations of domestic life. Certain "elegant writers" of novels and popular tales, prostituting the names and associations of home, to set off the adventures of some base youth, borrow their style from the stage, substituting for the venerable designations of father and mother, "old man," "old fellow," "old woman." By thus desecrating all the terms and relations of domestic life, it gradually despoils the heart of feelings of respect, reverence, and veneration, and of all the refined sensibilities, sympathies, and affections of virtue

Another class of the errors of standard plays, confounding the distinctions of right and wrong, strikes at the foundation of all morality. Even the influence of plays, like George Barnwell and Gustavus Vasa, where good and evil are clearly distinguished and rewarded,

in the nature of their appeal to the heart and the circumstances of their exhibition, is more than doubtful. If the perusal of voluminous records of crime, the witnessing of public executions, when the ends of justice are strictly attained, should be discouraged, as impairing the pure sensibilities of virtue, while they interest and excite; upon the same principle, the most discriminating tragedies may be of corrupting tendency. The original scenes they represent were associated with and fostered demoralizing influences. In their reproduction, especially in the attendant circumstances, must they not have the same influences? While the influence of plays of the best morals is so questionable, it must be remembered that many of them subordinate the moral entirely to the interest of the play, and grossly misrepresent the relations of virtue and vice.

Shakspere, perhaps the purest as he is the greatest of dramatic writers, is represented by Dr. Johnson as sometimes "sacrificing virtue to convenience," making "no just distribution of good and evil, not showing in the virtuous a disapprobation of the wicked," and "carrying his persons indifferently through right and wrong, and at the close dismissing them without further care, and leaving their examples to operate by chance." Others, of less moral discrimination, exhibit the most exciting scenes of human passions and actions, entirely excluding or grossly caricaturing the theory of virtue, where its application should be frequent, discriminating, and pointed.

The intrepid daring, the imminent hazards, the exciting adventures, and the startling achievements of crime, are among the chief elements of interest in the drama. But the exposure of the criminal to unqualified contempt and indignation, receiving the just punishment of this, and advancing to the retributions of another world,

would shock the sensibilities of a gay audience, and reduce the theatre to the seriousness of a place of worship, or the dying chamber of the wicked. By the versatile fancy and pliant theory of the dramatist, therefore, the depraved are vested with fictitious virtues and pleasing traits of character; eliciting admiration, constraining an apology for vice, and a wish for its future impunity.

Robbers, murderers, pirates, assassins, seducers, libertines, spendthrifts, knaves, scoffers, and duelists, are represented as being very frank, generous, and brave, possessing good hearts, though not hypocritically pious withal; uttering, perhaps, an impassioned religious sentiment, or devout ejaculation to Heaven, while on the lap of some Delilah; returning gory from the field of personal conflict; or laden with the spoils of recent robbery. Dramatized vice unscathed by punishment, unwashed by repentance, invested, in the elegant language of the poet, perhaps with all the charms of female beauty, all the winning tenderness of woman's love, and like a picture painted at sight, looking boldly upon the audience, enlists sympathy, disarms criticism, and sends away the spectators admiring or envying, when they should detest or deprecate. Seeing angelic virtue fall, and deformed vice triumphing over it; and following the wicked through series of brilliant successes in this life, and according to the assertion or intimation of the poet, attaining a happy destiny, confounds the moral sense, and depraves the character. Obscuring the distinctions of right and wrong, the confidence of virtue is impaired, her glory repressed and eclipsed; confounding good and evil, vice is emboldened and triumphant.

Another class of faults in the standard drama, inflames unduly those passions that reason and religion teach man to repress. The directness of their manner of appeal is indicated by their show-bill, announcing among their

attractive entertainments, "A Wife for a Day," "A Wife for an Hour," "Love's Sacrifice," "Love's Labor's Lost," "The Love-Chase," "The Married Rake," "Who is my Husband," &c. Indelicate allusions, witticisms of covert obscurity, aphorisms, sententious with vice, sparkle as radiant points of interest through the whole play. Sentiments of corrupting sensuality, disguised by the gauzy covering of elegances of language and imagery, without offending the delicate ear, sink deep into the heart, and defile all the sensibilities. They are remembered and glow in the ardent minds of the young, as they return from the theatre, and determine the moral influence of its entertainments. Often are enacted there such scenes as make

> "The devils blush, and from the neighborhood
> Angels and holy men trembling retire."

Its disclosures of the mysteries of the human heart, and of society, so far as authentic, are generally demoralizing. They restrict rather than multiply the kindly charities of the human heart; they foster distrust rather than confidence in man; and inspire contempt rather than virtuous sympathy for his infirmities and miseries. They indicate the paths of successful vice, and excite the purpose to pursue it. Subverting the foundations of delicacy and the pure sensibilities of virtue, they foster all the amazing extent of impurity in large communities, that disturbs the fellowship and peace of families, and precipitate thousands into a course of demoralization.

9. *Another circumstance, essential to the present constitution of the theatre, greatly facilitating and multiplying its pernicious influences, is its infringement upon that economy of time, pointed out by the course of nature and by universal experience, as necessary to the best social and moral state*

of man. The darkness that recalls the bird from its distant and weary flight to the sheltering bower of the wood, and the roaming beast to his lair, or that beckons man from the devious paths, the fatiguing toils, cares, and excitements of life, to the peaceful duties, recreations, and repose of home, the pursuits of business, of science, of literature, and the duties of benevolent and religious associations, do not demand any considerable interference with this economy. Their interference is slight (to that extent an acknowledged evil, and justified only by the important ends proposed), incidental and occasional, and attended by the most conservative influences. That of the stage is to a serious extent necessary, invariable, and without proper safeguards. In all its plans and arrangements the theatre is an institution of the night, a work of darkness. When shops and counting-houses and offices close, it opens. When the allotted service of the industrial and professional classes terminates, that of actors begins. When those who appreciate the endearing delights and exalted fellowship of the domestic circle are bending their steps homeward, and family groups are gathering, a giddy multitude, without families, or without their purest and most undisturbed fellowship and highest attractions, are thronging toward the theatre. There they enter and tarry till near midnight; and returning home, omitting all domestic duties, can scarcely lay their heads, teeming with wild fancies, upon their restless and prayerless pillows before the small hours of the morning.

Protracted exposure to the impure atmosphere of a crowded auditory, and subsequently to the cold or damp night air, often sows the seeds of disease, inducing premature death or protracted and hopeless decline. Nervous excitements continued late into the night, after the exhausting fatigues of the day, when the body and mind

need repose, kindle the passions to an unnatural and intense glow, and greatly increase the susceptibilities and temptations to vice; while darkness, the common covert of crime, facilitates and encourages by concealing nameless deeds of infamy.

Thus founded in all its plans and affiliated associations upon an infringement of the natural and virtuous economy of time, the theatre conducts a whole train of influences, menacing the physical health, the domestic manners, and the morals of the community.

10. *Another cause, incidentally facilitating the pernicious influences of the theatre, is the brilliancy of scenic representations, decorations, and music.* Walter Scott, in his review of the life of Kemble, has described the fascinations of the stage to the inexperienced and young. "The unusual form of the house, filled with such groups of crowded spectators, themselves forming an extraordinary spectacle to the eye which has never witnessed it before, yet all intent upon that wide and mystic curtain, whose dusky undulations permit us now and then to discover the momentary glitter of some gaudy form, or the spangles of some sandaled foot, which trips lightly within; then the light brilliant as that of day! the music, which, in itself a sufficient treat in every other situation, our inexperience mistakes for the very play we came to witness; then the slow rise of the shadowy curtain, disclosing as if by actual magic a new land, with woods, and mountains, and lakes, lighted it seems to us by another sun, and inhabited by a race of beings different from ourselves, whose language is poetry, whose dress, demeanor, and sentiments, seem something supernatural, and whose whole actions and discourse are calculated, not for the ordinary tone of every-day life, but to excite the stronger and more powerful faculties—to melt with

sorrow—overpower with terrors—astonish with the marvellous—or convulse with irresistible laughter—all these wonders stamp indelible impressions on the memory; and we still remember the sinking lights, the dispersing crowd, with the *vain longings which we felt*, that the music would again sound, and the magic curtain once more arise, and the enchanting dream recommence; and the astonishment with which we looked upon the apathy of the older part of our company, who, having the means, *did not spend every evening in the theatre.*"

Without questioning the utility of such bewildering excitements upon the young in any circumstances, it is evident their associations must chiefly determine their moral tendencies. Show, music, action, and rhetoric, are moving entertainments; and, rightly associated, might be made powerful auxiliaries to the cause of truth and beneficence. But in alliance with the theatre, these advantages are in the hands of the enemy and under a very dangerous management. Like cannon seized, they are pointed the wrong way, and sweeping down the ranks they were designed to defend. The immediate effect of architectural magnificence, brilliant lights, gay costume, and pealing music, is to captivate the attention, open all the avenues to the heart, lull apprehension and vigilance, and fuse the great mass of mind into a plastic state, capable of receiving from the surrounding influences and genius of the place, a stamp of beauty, greatness, and virtue, or of deformity, meanness, and vice. If these attractions allured to the oracle of divine truth, to the path of virtue, to the gate of heaven, they would be innocent and useful. But attracting to a scene of temptations, and corrupting influences, they embellish and abet dissipation and vice. As the pride, circumstance, and glorious pomp of war, disguise and promote its appalling evils; as the wit and mirth of the festive board and gay

circle, divest intemperance of its baseness, and cover and facilitate its progress; as poetic genius clothes libertinism with the charms of graceful sentiment and venial amusement, and fosters its selfish passions and remorseless crimes: so the transporting music, and the dazzling splendors of scenic representations, minister to the depraving influences of the theatre. They are in effect like fine music and paintings in a drinking saloon or other place of vicious resort, lulling suspicions, and imperceptibly allying the sympathy and patronage of those who at first could be attracted by no gross appeal. They are sweet sounds decoying to the borders of perdition. They are the cry of the panther, the charms of the serpent, fascinating their prey. They are the shuffling manner of a magician or pick-pocket, diverting attention while he practises imposition or filches your purse. They are Satan's vestments of light, concealing and facilitating his ministration of evil. Through them vice makes an insensible approach, and steals upon the young in the disguise of innocence and pleasure.

11. *The affinities and affiliations of the theatre with all the vices and vicious institutions, are another cause and evidence of its demoralizing influence.* It ministered to the luxury, effeminacy, sensuality, and civil decline of classic Greece and imperial Rome, to the demoralization of the times of Charles the second, of England, and of Louis fourteenth, of France. It contributes to, and flourishes most in the decline of empire, of commerce, and of industrial and professional pursuits and emoluments. It is now most patronized where there is most of idleness, profligacy, and vice. Its popularity in American cities is in the inverse ratio of their reputation for purity of manners and morals. While in Havana and the cities of the old world, and especially of the south

of Europe, where the standard of morals is lowest, the idle and dissipated classes most numerous, and the grossest vices are quite venial, the theatre is almost universally patronised or approved.

The most corrupt of these cities, in their most corrupt periods, have supported the stage most enthusiastically. Before the "reign of terror," five or six theatres sufficed for Paris; but they increased in the ratio of the general demoralization. Says Burke: "While courts of justice were thrust out by Jacobin tribunals, and silent churches were only the funeral monuments of departed religion, there were no fewer than twenty-eight theatres, great and small, most of them kept open at the public expense, and all of them crowded every night. Among the gaunt, haggard forms—amid the yells of murder, the tears of affliction, and the cries of despair—the song and the dance, the mimic scene and the buffoon laughter, went on as regularly as in the gay hour of festive peace. Even under the scaffold of judicial murder, and the gaping planks that poured down blood upon the spectators, the space was hired out for a show of dancing dogs. The society of Paris was like a den of outlaws upon a doubtful frontier—a lewd tavern for the revels and debauches of banditti, assassins, and paramours—filled with licentious and blasphemous songs, proper to their brutal and hardened course of life." Whether considered in the relation of cause or consequence of a demoralized condition of society, the inference is alike inevitable that the theatre is a bad institution.

Passing from its general to its more particular associations, we find it immediately allied with all the vices. It is ever flanked with drinking saloons and porter-houses, and furnished with several bars within its own walls. The saloons of the Broadway theatre, when first

opened, were rented for five thousand dollars per year. What an enormous quantity of ardent spirits must be consumed by the visiters of the theatre, to allow profits above such a rent, upon a business chiefly depending upon a few hours out of the twenty-four! Adjacent buildings have already been turned into taverns, and the fixtures of others, it is said, are soon to be superseded by arrangements for drinking saloons; and other new edifices are going up for the same purpose—to furnish adequate accommodations for the patrons of the stage. And even in the remote parts of the city, as if claiming their alliance, saloons and porter-houses exhibit at their entrance, or on their walls, its show-bills, as remote branches of a distinguished family, display with pride its coat-of-arms.

Its affiliation with the dreadful evils of licentiousness is equally intimate and obvious. Walter Scott admits, that, "unless in the case of strong attraction upon the stage, prostitutes and their admirers usually form the principal part of the audiences." A professed directory of vice, in doggrel verse, commending the theatre as the known and favorite resort of vile women, says:—

> "Like ants on mole-hills, thither they repair;
> Like bees to hives, so numerously they throng,
> It may be said they to that place belong."

Those of less notorious infamy are seen, with their paramours, in the boxes and dress circles. For the more abandoned, particular provision is made in the public designation of a part of the house for their accommodation. The neglect of provision for this class would probably be fatal to the prosperity of any theatre. The experiment has been partially tried in different cities, without success. In one instance, the night after their interdiction, scarcely fifty persons were present, and the third tier "was again opened as usual." A manager

was once interrogated by a friend of the writer: "Why do you keep that third tier open?" He replied, he "could not support the theatre without it."—"Why do you allow those bars to be kept in the establishment?" "To support the tier." The manager of the new theatre lately opened in this city, made a laudable effort to reduce to less prominence this disgusting feature of the stage, and abate the scandal of their association with the establishment, by providing them a separate entrance from another street, and erecting a partition in the tier to bar the intercourse of the other sex. But he soon yielded to the dreadful necessity of the stage, and the protest of vile women, and removed the partition, to facilitate the correspondence and intercourse of the sexes—the real purpose for which so many patronise it. In Paris, they have even private lodges, where virtuous families, forsooth, and individuals, strangers or otherwise, not quite so virtuous, by assignation, may meet, and safe from the intrusion of curious eyes, and the observation of the vulgar, unseen themselves, may see the play; or, without being charged with dullness, may become absent-minded, or lost in reveries, or discuss subjects and form plans quite foreign to the play.

The theatre assumes the character, so far as any institution can in modern society, of the ancient religious mysteries, and bacchanal festivals, ministering, in their purpose and arrangement, to the worst passions, facilitating and dignifying vice as a part of the authorized entertainments. The theatre is the legitimate succession from the choral songs and dances of the feasts of Bacchus. They are as legitimate a succession as has obtained in the relations of civil governments and religious institutions. The principles and passions supporting them are the same. The wild bacchanal entertainments of feasting, wine, dancing, or wandering half

naked through the woods, were no higher offence against the morality of that age, than a great part of the present theatrical entertainments, with their immodest dancing and exhibition of the "Tableaux Vivants," against the morality of this age. They were designed to facilitate and embellish, or diminish, the shame of vice; and that is the philosophical tendency of the theatre,—which is supported, chiefly, as a masquerade entertainment of the lawless and vicious. There the depraved make the appointments of tolerated vice;—there, speculators in wickedness, old traders and young adventurers, meet as on change;—and there the prices current of virtue and vice are ascertained, and, in the various bartering of temptations, all virtues are exchanged for all vices. There are the preparatory entertainments, and thence the descent to lewd revels, bacchanal dissipations, and all sensual excesses. As roads converge, and are more hardly beaten and more numerously thronged as they approach some great metropolis, so the paths of vice, as they approach the theatre, are more deeply indented by the foot-prints of depravity—are more numerously thronged by votaries—and converge as upon the very issue of the broad road to perdition. All the evil and inflamed passions of large communities, struggling against the repression of law, custom, and public sentiment, like internal fires of the earth, burn and rage more fiercely toward these moral craters, ever emitting clouds of error to obscure the revelations of divine truth, and sending forth lava-streams of degradation, crime, and wo, to desolate society.

12. *Another evidence and illustration of the demoralizing influence of the theatre, is traced in the concurring testimonies of succeeding ages against it.* Let not the testimonies of earlier periods be deemed irrelevant to

the present time. It has ever flourished upon the misdirection of substantially the same passions. Actual comparison by competent critics has shown, that the modern stage has displayed more flagrant faults of sentiment, manners, and character, than the more ancient; and through all its early history, it was under more or less of legal censorship; and in Athens, the stage poet that wrote anything against religion and good manners, was tried for misbehavior, and liable to the highest forfeitures. Notwithstanding these restraints, so invariable and so great was the antagonism of the theatre to moral and religious institutions, that it has been obnoxious to the censure and opposition of the greatest and best men from the earliest ages. Every name of moral weight in the heathen and Christian world, the Jewish and the Christian church, may be cited against the theatre. It is not necessary to quote at length the opinions of the Grecian and Roman philosophers and moralists—as Aristotle, Plato, Solon, Socrates, Xenophon, Seneca, Cicero, Livy, Tacitus, and even writers of less moral distinction—identifying it with the immoralities of their respective ages, hostile to domestic and social virtues, and dangerous to the state, and even in some instances recommending its suppression by civil enactment. Nor need we cite the testimonies of the early Christian fathers—of synods and councils, papist and protestant—of all the reformed churches—and of their earlier and later divines, so uniformly and unequivocally condemning its entertainments, and interdicting religious communion to its patrons. Nor need we cite the particular enactments of both pagan and Christian states, magistrates, and princes, and emperors. Upon its revival in modern Italty, after it had been abolished by Constantine, actors were deprived of privileges of the church, and offices of the state.

Johnson, Addison, and Kames, were constrained to

protest against its corruptions; and Garrick, yielding to the moral sense of the age, made some ineffectual attempts to reform it. Rousseau, himself a dramatic author, and not to be suspected of narrow bigotry, declared it to be, in all cases, a "*school of vice*," and used his utmost exertions, personally and with his pen, to prevent its establishment at Geneva. William Godwin, equally removed from the suspicion of fanaticism and cant, in his "*History of the Commonwealth*," commends the wisdom of the "Long parliament" in suppressing theatrical amusements, as fostering the frivolity and artificial character so hostile to a republican government. He speaks of the majority of the plays produced in the latter part of the sixteenth, and the first part of the seventeenth centuries, the period most distinguished for its dramatic genius, as "among many splendid and admirable sentiments, abounding with dissolute and profligate manners. Everything appeared relaxed and thoughtless, sometimes impudent, sometimes tender, scarcely ever with a firm and undaunted purpose."

The following is a minute of the common council of Philadelphia, bearing date January 8, 1749: "The recorder then acquainted the board that certain persons had lately taken upon them to act plays in this city, and, as he was informed, intended to make a frequent practice thereof; which it was feared, would be attended with very mischievous effects, such as the encouragement of idleness, and drawing great sums of money from weak and inconsiderate people, who are apt to be fond of such kinds of entertainments, though the performance be ever so weak and contemptible. Whereupon, the board unanimously requested the magistrate to take the most effectual measures for suppressing this disorder, by sending for the actors and binding them to

their good behavior, or by such other means as they should judge most proper."

The first members of the American Congress, soon after the Declaration of Independence, passed the following resolution: "Whereas true religion and good morals are the only foundations of public liberty and happiness, Resolved, That it be, and hereby is, earnestly recommended to the several states to take the most effectual means for the encouragement thereof, and for the suppression of *theatrical entertainments*, horse-racing, gaming, and such other diversions as are productive of idleness, dissipation, and a general depravity of principles and manners." Some of the states of the Union now proscribe it by law.

All the eminent divines and moralists of this country have given a uniform testimony against it. Such men as Dwight, Channing, Wayland, of different schools of theology, and of different denominations, have united in the most decided and earnest reprobation of the theatre, as "horribly demoralizing"—"a shame to any virtuous community"—and "always tending to, and abetting, licentiousness." Religious teachers, and churches of the greatest diversity of views on other subjects, and nearly all of the moral portion of the community, and the religious press universally—from weeklies to quarterlies—unite in deprecating its influence. And the secular press, though to a great extent facilitating its patronage, generally admit, that, in its present state, it is a source of a vast extent of demoralization.

We must, therefore, regard the theatre as an unnecessary and greatly corrupting institution. It is no necessary appendage or ornament to a state of social refinement. It is an excrescence upon the form of American society. It is predicated upon a perversion of the relations and misdirection of the passions of man, as obviously as the

ancient and stupendous institution, and imposing ceremonies, of paganism. It is no more adapted to the true economy of social life, than they are to the true economy of the spiritual world. Its plea for support from its antiquity, is no better than a plea for war, because it has continued from the murder of Abel; or for intemperance, because it dates back to the excesses of Noah; or for paganism, almost coeval with the true worship of God; or for Romanism, hoary with the frosts of centuries. The theatre is no more entitled to the credit of encouraging authorship, and fostering elegant arts, than paganism or Romanism to the credit of preserving religion and civilization. In their ascendency, they have been affiliated with the history of civilization, arts, and philosophy; and have fostered the genius of the times and supported religion. But, like an excrescence upon a beautiful tree, or a wen upon the human body, they have only appropriated those influences which might else have developed the forms of a more spiritual faith, strengthened the principles of a sounder philosophy, and adorned society with the virtues and sentiments of a purer literature. In its present character and attitude to the community, the attempt to conciliate its support to the cause of virtue by patronising it, would be like attempting to ally porter-houses, saloons, or bowling-alleys, to the cause of temperance, probity, and purity, by patronizing them; or like attending the conventicles of infidelity, to transform them into Christian churches. Let the character and guaranties of virtue be furnished, and the name of an institution will cease to be obnoxious to an enlightened community. But if we must be reconciled to this institution, with its present vast aggregation of depraving influences, there is none this side of the *Pit* against which we can properly make war. We appeal, therefore, to all lovers of religion, of

virtue, and of country, to unitedly protest against th patronage of the theatre.

We invoke the careful censorship of the pulpit and the press, to unmask this monstrous evil. Some appear not to understand the true comprehension of our Savior's mission. As if familiar only with a pagan or Roman theology, they appear to discern no necessary connexion between religion and morality; and, to keep Christianity from becoming secularized and contaminated, would restrict her, like the lama of Thibet, to the homage of her temples, and not allow her to interfere with the conduct of life, or the character of social manners and public institutions. But Christianity, declining all such sinister compliments, and transcending the limits prescribed for her by an affected and misguided regard for her sanctity, boldly assumes her office as the moral teacher and reformer of the world. In pursuance of that office, she takes account of all customs and institutions that interfere with the spiritual interests of the world, and restrict her claimed dominion: else, how could she consistently be brought forward as the supreme law of award on their character, their authors and abettors, at the great day; or even successfully combat the particular evils they foster?

To overlook the sources of vice, while laboring for its universal repression, would be like allowing a noxious weed to ripen and scatter its seeds over a plot of ground, and subsequently bestowing infinite pains to eradicate the luxuriant and rapid growth springing from them in every part of the field;—or like neglecting a nest of vipers, till the brood have grown up and become a source of annoyance and danger, and then eagerly employing every possible agency to destroy them or guard against their incursions.

We appeal to parents, possessing the most powerful

and available means of all reforms, to contribute the sanction of their authority and the measure of their influence against it. Be not deceived by the monstrous fallacy, founded upon an oversight of the affinities of evil, that by allowing your children to go there, you restrain them from worse associations. That would be, in effect, like allowing them to desecrate the sabbath to divert them from profanity; to steal, to restrain them from lying; to visit the drinking saloon, to keep them from a common porter-house; giving them wine, to forestall a taste for stronger liquors; encouraging petty larceny, to prevent robbery. It is forming the associations that ally with, strengthening the habits, and exciting the susceptibilities and passions that dispose to vice, in order to guard against it. It is introducing them upon the broad way to perdition, conducting them half way there—yea, to its very confines—to prevent them from sinking into it. Its temptations blaze up brilliantly among us, like the fires of Moloch; and in allowing your children to pass through them, you will sin, and they may be destroyed. Fathers! how can you allow your sons to resort to a place where everything that tends to corrupt their principles is collected into a focus? Mothers! how can you take your daughters to a place of entertainment, where female profligates are openly tolerated, and, in the eyes of the whole audience, have a particular part allotted to their accommodation; and where scenes are enacted, and sentiments uttered, that would be spurned from your own parlor? Thus you stretch forth a helping hand to tarnish, if not to insensibly destroy, the delicacy, the moral feeling, of your offspring! Amid such scenes, modesty first blushes, then bleeds. It is from the theatre, and its correlative branches of literature, that have been drawn the morals of so many females of high birth and education, who

have been precipitated to the lowest degradation and infamy.

Exclaimed a frantic mother to a pastor: "O that theatre! he was a virtuous, kind youth, till that theatre proved his ruin." While the Tremont theatre, in Boston, was in course of transformation into a place of worship, an aged man came in and sat down; and, as he looked around him, he was observed to bow his head and weep. Being asked the cause of his tears, he said, with deep emotion: "O! I was thinking of my two sons that were both ruined here." Alas, how many afflicted parents have mourned that their Josephs were not, and their Benjamins were not, with a grief more inconsolable than that of the patriarch!

We appeal to the occasional patrons of the theatre—especially the young. You only go to see "a star"—to hear "a new play"—to accompany a friend, or a customer from the country. But you go just enough to aid, with the credit of your own character, in supporting the declining reputation of the stage, and to participate in the responsibility of its influence. Moreover, those who have become infatuated, and ultimately ruined, intended only an occasional attendance. A communication in the Buffalo Spectator furnishes the sad tale of a youth of talents and promise, given on his death-bed, that is comprised in a sentence: "In an evil hour I was asked by a friend to go to the theatre with him, and accepted the invitation. From that hour I trace my wanderings and my ruin." A young man of more than ordinary intelligence, in one of our state-prisons, gave to the writer, while the tears trickled down his cheeks and his form shook like an aspen-leaf, a similar account of his ruin. The first step of his fall was visiting the theatre. The same has been true of thousands. Infatuated devotion to these amusements, by promoting irregular

habits and exposure, impaired bodily health; by unfitting the mind for serious application to ordinary duties, diverting attention from the true standard of excellence and the higher aims of life, and fostering intellectual vagrancy and imbecility, it undermined the foundation of mental greatness; and by the force of vicious associations, and insidious corrupting influences, it relaxed moral principle, despoiled the heart of every virtuous susceptibility, and closed every avenue to the conscience; it destroyed delicacy of feeling, modesty of manners, and purity of life; it stimulated the passions, prostituted every sacred obligation at the shrine of sensuality, leagued a vagrant imagination to the lusts of the flesh, the lusts of the eye, and the pride of life; and, in legitimate consummation, reduced the whole physical, intellectual, and moral nature to a wreck of worldliness, and weakness, dissipation and depravity, sensuality and crime.

"I saw a flood
Of dark corruption; far and wide it spread,
And many sported on the fatal brink,
Who never more to health and hope returned;
For those who plunged did straight forget their God,
And curse themselves and die."

THE

DUTIES OF EMPLOYERS AND EMPLOYED

BY REV. WM. HAGUE.

THE

DUTIES OF EMPLOYERS AND THE EMPLOYED.

INTRODUCTION.

Importance of Mutual Confidence in the relation of Employers and their Clerks or Apprentices.—Defective Views of the Duties pertaining to this Relation.

THE well-being of every community depends essentially on a spirit of mutual confidence, and of friendship, sincerely cherished by the different classes of persons who compose it. In saying this, we have only stated a general law which shines by its own light. And when we consider that the men who now occupy the various posts of business within the realm of commerce or mechanic art, and those youth whom they are training up to take their places, or to make new ones for themselves, constitute the very life and strength of the commonwealth, we can not but see how desirable, and how necessary it is, that the relation between them should be one of amity and kindness; that while, on the one hand, the clerk and the apprentice should be benefited by the wisdom and skill of the employer, that, on the other hand, he should find in them those qualities of aptness, diligence, and fidelity, which will render their services valuable to him. It is only a widespread relationship of this sort that can lay a solid basis for social order and permanent prosperity. If, on the part of the employer, there be indulged a prevailing spirit of rapacity, selfishness, or indifference,

and on the part of his young men an utter disregard of his interests, or a vengeful sentiment of retaliation, the scenes of business become a school for the education of the worst and meanest passions; a miserable place of preparation for the duties of the present life, and still less adapted to prepare one for the allotments of "the life to come." Nevertheless, whosoever will take manly views of both the present and the future, resolving at the outset to render this relation friendly, parental, confidential, giving scope to generous feelings and to Christian aims, will find, in the peculiar duties which pertain to it, deep springs of mental satisfaction and delight.

But the question arises, what are these duties? what is their extent? There are many who have never considered them at all; many who deny their obligation. "I know of no peculiar duties that I owe to a clerk or apprentice," once said an employer who was all engrossed with the pursuits of business; "they come to me in order to earn a livelihood, and as long as they behave well, I treat them civilly, as I would all others with whom I have anything to do." But could he thus easily discard all the moral obligations arising from his particular connexion with them? Would his Maker and Judge ratify such a disclaimer as that? Does not every new relationship into which we enter give rise to some new, specific duty, and bring upon us a corresponding responsibility? In one of the most instructive parables that was ever uttered, our Savior tells us of two men, professedly religious, who, travelling from Jerusalem to Jericho, saw by the wayside a poor sufferer, who had been attacked and robbed; as there he lay in his blood, his wounds appealed "with their dumb mouths" to the heart of humanity: but they looked coolly on the scene, disclaimed all responsibility, and passed on their journey. They had harmed no one, and could gravely say that

they did not feel bound to repair the injuries which others had committed. But did Heaven hold them guiltless? The very fact that they were brought nigh a fellow-man whose necessities made him dependent on them for special aids which they had the power to confer, rendered him in a legal sense their *neighbor*, because it brought him within the scope of that command of God which bids us "love our neighbor as ourselves," or, in other words, to make his happiness our own. The picture which our Lord has drawn to illustrate the spirit of that precept, presents a touching case of bodily suffering; yet, are there not *moral* needs, wants of the mind and heart, as urgent as any that are felt by flesh and sense? Are there not wounds of the spirit to be healed? Are there not those around you whose dependent and exposed condition pleads for them that you would pour in upon their souls "the oil and wine" of kindness, counsel, and a healthful moral influence? If it be a binding duty on us to "do good unto all men as we have opportunity," have not those youth, who are in daily association with their seniors for the purpose of learning to manage the business of life, high claims on their employers for the exercise of sympathy, care, and friendly vigilance, simply because there is no class of human beings, beyond the precincts of one's own family, who furnish so many opportunities of conferring needed benefits?

Inquiries like these, when fairly set in the light of Christian principles, admit only of an affirmative answer. Let us proceed, then, to consider the moral duties which belong to the relation of the employer and the employed, and, FIRST, the duties which devolve on the employer.

PART I.

I. The Duty of Employers to allow to their Clerks or Apprentices every practicable means of acquiring an adequate Knowledge of their Calling.—Example of the French Government.—Moral Bearing of this Consideration. II. Duty of Employers to train up those under their care to *honorable* Habits of Business.—Dignity and Degradation of Commerce. III. Duty of Employers to furnish to the Young under their care those *Moral Aids* which may strengthen them to cope with surrounding Temptations.—Influence of trivial Events on their Destiny.—Their need of (1) a Sabbath.—Teachings of Nature, Revelation, and Experience, on this Subject.—(2) Personal Influence exerted by means of Friendly Intercourse.—(3) Incentives to occupy Hours of Leisure usefully.—(4) Religious Culture.

I. PRIMARILY, it becomes all those who have youth under their care for purposes of business, to allow them every practicable advantage which they may need, in order to acquire an *adequate knowledge of their calling*. As a public teacher of youth, when his scholars are about to pass an examination in the school-room or the counting-room, feels a deep concern that they should be well qualified in the branches which have engaged their attention, so every man of business should cherish the desire that those young men who go forth from his establishment should have a competent knowledge of their profession. Indeed, the word "apprentice" originally meant a scholar, being derived from the French verb *apprendre*—to learn; and although the word *university* is now confined to an institution of science and literature, in old times it was the name given to an incorporated body of business-men; so that they used to speak of "the university of smiths," "the university of clothiers," and would also apply the word to other combinations.

And certainly, he who considers the welfare of his country, will see it to be as important that the young men who graduate from farms, shops, and counting-rooms, should be qualified for their pursuits, as that those who graduate at a college should know as much as their diplomas certify. If all the institutions of learning in the land should turn out poor scholars, no one, in particular, might take any blame to himself; yet, what an amount of calamity and dishonor would this course bring upon the nation! How difficult would it become to find men qualified for the bench and the bar, the medical chair, the sick-room, or the pulpit! Nor less would our national character suffer, if "the universities of trades" should send forth young men deficient in elementary knowledge. So important was this matter deemed in France, so long ago as the last century, that there proper officers were appointed to examine a young man ere he was allowed to set up in business as an educated apprentice; and if he were engaged in any department of the arts, he was required to bring before them a fair specimen of his work. If he succeeded, he was called an aspirant, or a candidate for mastership. This arrangement had a powerful influence in elevating professional character in all branches of business, and thus, in promoting the national interests. Although, in this country, the government could not carry such a plan as this into effect, yet the great end which it aimed at is as important here as elsewhere; the attainment of it, however, must be left to that public opinion which gives law to custom. Evidently, therefore, a patriotic spirit—a regard to the common welfare, as well as a sense of duty to God, and of justice to the inexperienced youth—should urge every head of an establishment to see to it that all who are under his care attain that knowledge of their duties which will qualify them to "teach others

also," to sustain well their position as members of society, and to honor that calling to which they devote their lives.

Obvious facts give moral force to these considerations. Too often have we seen that the young man who enters upon the arena of business without an efficient preparation, has been, on that account, pressed with responsibilities which he could not bear—surrounded with difficulties with which he had not power to cope; and then, when disaster had long tracked his steps, and utter failure had disheartened him, he has sought relief from trouble in the winecup—has formed habits of dissipation whose chains he could not break, and has sunk down, helpless and hopeless, "a dead weight" upon the community.

II. But besides imparting to young men that kind of education which consists in knowledge and skill, it becomes those who are masters in business, by both precept and example, *to train up all who are under their care to honorable habits of business.*

I use the term "honorable" in a sense that befits the lips of a Christian, as opposed to everything dishonest, mean, and deceitful. It is said that "there is honor among thieves;" and he who admits no higher standard of honor than the prevailing social law, may sometimes place the stamp of honor on infamy itself. But in a truly civilized and Christian community, no one can habitually violate the law of equity, can direct his dependants to tell lies for a profit, or pursue a course of dealing which requires him to creep like a serpent, instead of moving erect like a man, without destroying his self-respect, making an enemy of his own conscience, nor without feeling some disgust for a pursuit whose gains must be gotten by so enormous a sacrifice. Dishonesty

is dishonor; and far better would it be that commerce should languish, or be managed on the narrow scale of the patriarchal ages, than that the moral sense, the honor, the integrity of the nation, should be laid as a whole burnt-offering on its shrine.

But this is not necessary. Commerce is a want of society, and may be conducted on honorable principles. Were it otherwise, were it true, as some have thought, that "every trade must have its tricks," and that the moral law of veracity, though excellent in theory, can not be applied in practice, what would this prove, but that all commercial business is contrary to nature, and a conspiracy against the government of God? Let him who speaks in this way establish his proposition, and what has he done, but shown that all the arrangements of mercantile life are at war with public virtue, with the ingenuous character of youth, with our national welfare, as well as the laws of Heaven, and that it is the duty of every friend of religion and humanity, of the mother who breathes her gentle teachings in the nursery to the boy whose moral health she values more than life, and of the minister in the sanctuary who commends to the divine keeping the interests of his country, to pray that the Almighty would blast the whole system by the thunders of his power, rather than to ask that he would foster our commerce by his providential care? What has he done, but given reason to expect the working out of such a ruin under the government of a Being who "hateth iniquity," who "taketh up the isles as a very little thing," to whom "the nations are but as the small dust of the balance," and who will not much regard the number of our ships which whiten every sea, or the strength of our lofty storehouses which beautify our cities, or the grandeur of our merchants' palaces, adorned with unjust gains, but will lay them all under the ban of his wrath when "the

day of visitation" cometh, in the exercise of the same high sovereignty as was expressed in the doom pronounced against Jerusalem—"Take away her battlements, for they are not the Lord's."

We affirm again our belief that falsehood is not necessary in the business of life; and, being friends of commerce, would assert its moral dignity as the great agent in the civilization of the world and the progress of society. One great reason why a departure from integrity has seemed, in the view of many, to be so necessary and so politic, and why the avowal of it has become so much more popular in our time than it was formerly, is, that there has been more deeply cherished a ruling passion for the quick acquisition of fortune, and for a certain extravagant style of life. It is true, human nature has not changed; but the boundless realm of speculation, which was opened in this country some few years ago, has nourished this passion to strange excess. And when passion rules, the mind is blind; for no more than the bat can it see things truly by daylight. While under its spell, moral considerations are not treated as realities, and the soul becomes reckless of the means by which the end is gained. There is a dimness of moral perception; the sensibility to evil is blunted. Even now, we are not affected by deviations from honorable dealing as our fathers would have been; crimes which would have shocked them profoundly, scarcely ruffle the surface of our self-complacency. If a man only get a fortune, no matter how—too often his success is his defence; its glitter hides the odiousness of the means. He who steals a dollar is charged with larceny, and is called a criminal; he who, by an ingenious process, abstracts thousands from an insurance company or a mercantile firm, is called by the softer name of "a defaulter," and commands respect in some sort, according to the boldness of his operation.

The love of party triumph invented the saying, "All's fair in politics;" and if the phrase, "All's fair in trade," is not uttered as a popular maxim, a large class of facts might be cited to show that by many it has been practically adopted. Deception in small things is connived at, until, at last, utter recklessness becomes the disease of a community. To what ultimate results these things have tended, and would have reached had they been left unarrested by the hand of Providence, we can easily guess, when we remember that several leading statesmen have boldly advocated the policy of repudiating debts which it is not convenient to pay, have seen themselves sustained by large parties in the states where they live, and have thus turned the eyes of foreign nations away from the misfortunes of our land, to behold with astonishment the vast extent to which there has obtained a dereliction from principle.

One of the imperative duties, therefore, which men of business owe to the youth around them, is, to cherish in their breasts a manly sentiment in favor of honorable dealing. Let them be "rooted and grounded" in the truth, that it is no disgrace to become the victims of poverty, to be conquered by misfortunes which could not be foreseen, but that for them, though encouraged by the example of others, to strike out bold schemes of business, and to calculate on bringing matters to a crisis, so as to pay "thirty-three cents on a dollar," is to act on a principle which not only involves sin and shame, but, in its issues, brings the judgments of God on the individual, and temporal ruin on the community. Let their integrity be held sacred. Let fair dealing be made a point of honor, and let them be taught that, if men understand their profession as merchants, they can manage the business of exchange between the producer and the consumer, with advantage to all, without the help of fraud and chicanery.

III. It is the duty of the employer to furnish to the youth under his care those *moral aids* which will enable them to cope with the peculiar temptations that beset them. Every young man, especially in a great city, is called to a stern moral conflict with the leagued hosts of evil—a battle which is in constant progress, and in which, now and then, there comes a critical moment whereon his destiny is suspended. A slight incident will sometimes become the turning-point of a history. In The London Illustrated Magazine is a story entitled "Life behind the Counter," which was intended to show, by a vivid picture, how entirely the complexion of a young man's character was determined by a conversation which led him to forego a concert and a supper with a company who were inclined to dissipation, in order to enjoy a walk and the society of an excellent friend. This representation is true to nature; for often, with some such trivial event, comes that great question of life and death, which, in some way or other, comes to every man—that question which a Greek mythologist would express by the startling phrase, "Will you join the dragons or the gods?" Not a day passes without verifying this statement; for where is the young man who is not obliged to consider invitations, which, if accepted, will give a new turn to his thoughts, a new character to his company, and affect the whole atmosphere of moral influence which he will afterward inhale?

Now, in order that he may safely meet these exigencies, he needs, as the first and greatest aid which an employer can do somewhat to bestow, a well-spent SABBATH. "The sabbath was made for man" by Him who made man, who understood his constitution and his wants. It is a heritage for all—a birthright which God has given to every one. He has shown his regard to our *physical* wants in the varied gifts of nature so freely

lavished on us; and the addition of the sabbath to all these, attests his paternal care for the culture of that immortal spirit which is destined to rise from the ruins of the body to a full development of its powers, in a course of eternal progression. He has engraven the sabbath-law, not only on the stone tables of the decalogue, but on the very frame-work of the human race; for, just as, by observing the alternation of day and night, we see that the principle of *rest*, as well as of *action*, is a part of the system of the universe, so, by noticing the different effects of the observance or violation of the sabbath on the health, strength, and life, of active men (and indeed of all working animals), we see that the seventh-day rest, as well as the night rest, is a part of this same system. Man, borne along by the vigor of his mind, does not show the physical effect of this constant diurnal exertion so soon as the laboring brute, but breaks down at last more suddenly: as is observed particularly by Dr. Combe, in his book on health, where he names several public men, who, acting under the influence of "ambition, or natural eagerness of mind, have been suddenly arrested in their career by the inordinate action of the brain, induced by incessant toil." Yet, although the voice of nature unites with the voice of revelation, in the utterance of the command, "Remember the sabbath-day, to hallow it," the chief benefit of the sabbath is not physical, but moral and religious. It is designed as a counterpoise to those mighty influences of every-day life which tend to make the soul the slave of sense and passion—those influences of which, in their relation to youth, the poet Burns has sung so plaintively:—

> "Alternate follies take the sway,
> Licentious passions burn:
> This, tenfold force gives Nature's law,
> That man was made to mourn."

In order to counteract this tendency of the soul to become the victim of low sensuality, to instruct and quicken the conscience, to cultivate a taste for sober truth, to emancipate and exalt the spiritual nature, a sabbath is needed by mankind; and the institution accomplishes these ends by its involving the acknowledgment of our relation to the divine Lawgiver, by strengthening a sense of accountability to him, calling off the mind from the visible to the invisible, from the temporal to the eternal, and by turning the attention to those momentous revelations which he has addressed to us in his holy words. It is a means of improvement which can not be neglected with impunity. As every violated law of nature will avenge itself, so will sabbath-breaking be followed by special penalties; and thousands of instances prove that the very FIRST STEP in that course of youthful determination which ends in the wreck of character and happiness, has been the desecration of the sabbath.

Undoubtedly, a calm survey of things in our great cities will convince any one that there is very little danger of exaggerating the importance of the sabbath in its relation to young men; for many of those who have deeply fallen, in retracing their history have fixed on certain eras of its course, have been led to confess that some riding or sailing party, some refectory, or bar-room, or idle company associated with sabbath-dissipation, marks the sharp turning-point of life's downward path, and that the retrospect forces them to say with poor Gibbs, who suffered death for crime, "but for the violation of the sabbath I might have been a good and happy man."

And in view of such a class of facts, may we not fairly appeal to employers with the question, whether it is not probable that some of the young men within the sphere of their influence, will reap from their sabbath-violations

such wretched harvests as these persons bewailed too late? Any one who has had occasion to pass a sabbath in the vicinity of a large city like New York or Boston, has probably been struck with scenes which must give to this inquiry a painful significance. At Hoboken, or at Chelsea, for instance, during some seasons of the year, what throngs of youth may be seen riding to places of low resort to spend the day in drinking, gaming, and revelry; and then again, returning to the city under the maddening excitement of their sports and cups, pouring forth profanity in their unseemly conversations and their songs, while their looks, tones, and manners, show that they glory in their recklessness! Some of them, doubtless, are the sons of rich men, without employment; but most of them are clerks or apprentices, who can ill afford the mere waste of money thus incurred, and who are encircling themselves with the most potent temptations to leap over the bounds of honesty, and to take by stealth the means of their demoralizing pleasures. And withal, there is great reason to fear that many of them have passed through the initiating process, and have become hardened in the worst of habits without having felt the power of *one earnest effort on the part of their employers* to learn what was actually going on in the shaping of their destinies, or to win them over to a right moral and religious observance of the sabbath. And surely, seeing that in all these cases the perverted blessing becomes a curse, that the medicine misused is turned into a poison, how carefully should an employer guard against trespassing on a young man's sabbath, or tempting any one under his influence to part with it for love or for money.

2. Another moral aid, which an employer may confer on a young man, is the *expression of a personal interest in his welfare*, by means of such friendly suggestions as may rouse him to resist temptation, and to cherish high

aims in the pursuits of life. We could easily mention instances where a single word of caution has been attended with a long train of happy consequences. For, sometimes the power of temptation is unsuspected, and the first yielding to it comes of inadvertence. The demon hides his cloven foot while smiles wreath his features, and his lips distil honeyed words. Thus it was in the case of an ingenuous and confiding young salesman, who, at the age of twenty-one, was fatally injured by the company he happened to meet at a restaurant. At first he had resorted thither merely to save his time, and the necessity of a long walk in obtaining his meals. No doubt, his eye had been attracted by the choice birds displayed at the door, and by the tasteful arrangement of the show-window. He had noticed there several times a young man somewhat older than himself, who, one day addressed him by inviting him to enjoy a very fine cigar, from a box imported by a friend. The invitation was accepted. Next followed a proposal to step into an adjoining billiard-room where several were engaged in playing for money. "Let's watch the progress of the game," said his new acquaintance. Having assented to this, in a few moments he became *deeply interested*. Ere long, he was asked to try himself, for a small sum. Notwithstanding his want of practice, his hand, his eye, and aim, and steadiness of nerve, were praised. To his own astonishment he succeeded; for there are places where novices are always allowed to succeed in their first efforts. Then came the soft insinuation, "It is easy for you to win!" This was a *new idea*. Its effect was electrical. A new charm invested the terrible amusement, and his whole mental energy became absorbed in its pursuit. He soon sought deeper and deeper play; dollar after dollar was won, the routine of his business became tedious and distasteful, and in due time his ex-

perienced and skilful tempter, in one fatal hour, swept from him all he possessed, and left him ruined as to his purse, his peace of mind, and a reputation more precious than gold. What a wreck of character and happiness was this; and yet it might have been prevented by the timely hint that would have led him to spend in a better place, that noon-day hour when his unguarded feet first trod the path of the Destroyer.

3d. Another mode, in which an employer may afford moral aid to a young man, is to furnish him *incentives to occupy his hours of leisure usefully*, so that by means of books and associations for the pursuit of knowledge, he may find scope for his love of excitement. For here, we have named a mighty element of temptation—this love of excitement which glows in every human bosom, which, in its intenser actings, has set one adrift from home to roam the ocean lured by the romance of a sailor's life, has impelled another to court hardships in travelling over continents and mingling with foreign nations, has led a third to abandon the retreat of quiet affluence in order to embark his capital in commercial enterprise, which was in an ancient age the soul of war, of chivalry and crusades, and is now the spring of that activity which is turning the western forest into a garden, peopling the golden soil of California with northern youth, and disturbing the haunts of the savage with the whiz of the steam-car or the hum of the factory. Now he who is at the head of an establishment in business, finds scope and play for this love of excitement in managing his affairs, in grappling with difficulties, and in his forecast for the future. In this, however, the clerk or the apprentice does not participate. He goes through the routine of his duties, perhaps becomes jaded with them for want of a genial interest, and then where shall he find the mental excitement which he craves? It is this desire which lays his

soul open to the worst of snares. One fact stated in a public document speaks volumes on this subject. It was in evidence before the Grand Jury in Boston, some time ago, that one of the city police officers on a Saturday night in November, during a walk of less than a mile in extent, passed more than one hundred persons, mostly young men, in a state of partial or entire intoxication! Had these all fallen on a Mexican battle-field, the whole country would have mourned their loss. Had their corpses been brought home for burial, the city would have been clad in funeral drapery, and the sad array would have awakened in every breast those deep emotions which no words, or plaintive music, or outward signs of grief, could adequately express. Yet here were the evidences of a more tremendous ruin, exciting in the hearts of mothers and sisters a keener sorrow which no voice of public sympathy could sooth, and calling forth tears the more bitter because they were shed only in silent solitude.

The commencement of such a career is easy—the return difficult, though not impossible. Oh, for the prevention—the prevention! This is worth more than the cure. And what is this? It is to guard against the *first steps*. It is to surround the young mind with counteracting influences and good associations. It is to have an eye and a heart for the welfare of those under your care when they are away from you, instead of verifying the proverb "out of sight, out of mind." It is to appeal to them by all the power of personal address and by all the worth of your friendship. It is to arouse in them a desire for self-improvement—a preference for those associations of which mental culture is the object; to quicken within them the love of knowledge, and, by encouraging their hopes of success in business, to stimulate their minds with an excitement like that which imparts to your

own a degree of tone and energy. If in the city, they are at a distance from their early homes, it is to find a place for them as much like a home as possible, and not leave them to form their first acquaintanceships amidst the chance-company of a boarding-house, of which neither knows the character. It is to open to them the path to such society as will meet the demands of their social nature, from its adaptation to both please and profit them; for it has often happened that a young man's acquaintanceship with a single family has become the great *conservative power* of his character, the guiding star in his moral firmament, shedding its benignant rays over that trackless deep on which he has been tossed in succeeding years.

Above all, it is imperatively necessary to favor every influence which shall tend to build up character on the foundation of religious principle. This is a solid and enduring basis. "The fear of the Lord is the beginning of wisdom." Without this source of strength, there can be but slight grounds of trust that any human character will withstand the assaults of temptation. Intellectual culture and good social influences may do much to form correct tastes, and sound morals; but there are trials wherein the soul needs stronger defences than these can furnish — trials, in which those maxims, resolutions, and habits, which sufficed in ordinary times, become like battlements of wood before a spreading flame. It is only character, with whose interior elements religious principle is so thoroughly incorporated as to form a part of its very substance, that can come forth from the fires of temptation, like golden ore from the furnace, purified from dross and increased in value.

It is not likely that these pages will fall into the hands of any employer, who would not be glad, if he had the opportunity, to put forth an effort in behalf of any one

of his young men, in order to save a large earthly fortune from threatened ruin. But how much greater will be the joy in the retrospect of life, of having aided effectually to secure to them a treasure which no thief can steal, no calamity destroy, lasting as eternity and more precious than a thousand worlds.

PART II.

Value to be attached to the Period of Clerkship or Apprenticeship.—I. Duty of the Young Man to consider well the true Object of the Relation which he holds to his Employer.—Connexion between the daily Routine of his Employments and fixed Habits, between Habits and Skill, between Skill and Success.—II. Duty of the Young Man to conform himself to the minutest Regulation of his Employer's Establishment.—Influence of this on the Employer, and its Reaction on the Young Man himself. The Exceptions to this Rule, viz., Cases of Moral Wrong.—Duty of the Young Man in Regard to them.—III. Duty of Young Men to use Diligently the Means of Self-Improvement.—(1) Economy of TIME.—Value of Fragments worked into a System.—(2) Right Use of MONEY.—Purchase of Books.—(3) Right Use of the Sabbath.—IV. Duty of the Young Man to exercise Forethought in the Choice of Confidential Friends.—Conclusion.

HAVING called the attention of employers to some of those imperative duties which relate to the young men under their care, we would now address a few considerations to those young men themselves, who have entered into the relations which they hold to their employers in order to become prepared for their chosen pursuits. These have reached the most critical period of life. There is an obvious reason why the season of clerkship or apprenticeship should be so regarded. It belongs to the portion of time devoted to preparation for the duties and cares of a profession, for the toils and the struggles by which each is to work out the problem that involves his own failure or success; and of that preparation it is the *closing period*. If in earlier days much time has been lost, there is yet some chance for redeeming it; if mistakes have been made they may now in a great degree be rectified. We have sometimes seen that those

who have been negligent of study while at school, and even indolent in their habits, have been transformed into all that was active and promising when called to live and move amidst the stirring scenes of business. A sense of necessity sharpened their faculties; then, a consciousness of power stimulated them to exertion, and at last, a real delight in their work became a spring of constant and successful activity. But if this probation be passed without due improvement, if a young man fail to gain a thorough knowledge of his calling, if by yielding to temptation he dissipates his time and money, and thus forms habits adverse to a life of business, it is almost impossible to retrieve the evil; he starts on the career of manhood quite unfitted for the race, moves ever with a faltering or a tardy step, and, in the end, falls short of the goal that shone before him when "distance lent enchantment to the view."

I. The first important duty, with which a young person should charge himself on entering the establishment of his employer, is to fix his attention on *the true object of the relation* which has then begun to exist. Many have become awake to it just when it was too late for their minds to feel its exerting influence, and only in time to regret that they had not seen it before. As many a student, when about to bid farewell to the university, has expressed his astonishment that four years of his life had flown so rapidly away, and also the wish that he could roll back the wheels of time, and pass over the course again with a true sense of the great end and aim before him, so, many a young man of business, as he stepped forth from beneath the roof of protection and guardianship to "set up for himself," to take his place on the area of competition where he would have to cope with the strong and the experienced, has felt for the first time the

responsibility of his position, and has seen the worth of that preparatory training which alone could qualify him to grapple with the difficulties, to break the snares, and escape the perils that beset him. Let him, therefore, early apprehend the truth that apprenticeship is no mere formality, that its design is not merely to teach the theory of a business, or to show him the things to be done, or how to do them, but to endow him with that power which comes from a HABIT of doing them. The "second nature" formed by habit must be one secret of his success. From this come aptness and skill. When you observe an attendant in a store wrapping a piece of goods with neatness and despatch, it seems easily done; yet even that could not be well imitated by an untutored hand without repeated trials. It is not enough to see another do it; there must be the training of practice. It is so in every thing that may be called professional. Whether you look upon the sailor who seems to feel as much at home upon the "high and giddy mast" as does a bird upon the bough, or the musician who sweeps all the chords of his instrument as with a magic touch, and without the appearance of an effort, or the officer of the Bank who counts vast sums of money with electrical rapidity and with the coolest confidence, or the accountant whose books display the mazes of a complicated business with a beautiful regularity that gives his work the aspect of an amusement more than of a task, reflection teaches you that nothing of this could be accomplished without a close attention and a long practice which have educated the mind to quickness, and every muscle and nerve to obedience. But then the acquisition is worth the cost. To be a thorough master of one's business adds immensely to his enjoyment and usefulness in life. At the outset, therefore, of an engagement with an employer, it is well to be resolved on watching against every tempta-

tion to form lax and careless habits, to be a loiterer, to do things out of their proper time, or to yield to those amusements which check the growth of an energetic interest in your chosen employment. Adopt the maxim of Paul, "not slothful in business;" even though to carry it out, may require self-denial and discipline. It will lead to success; for "seest thou a man diligent in his business? He shall not stand before mean men; he shall stand before kings and not be ashamed."

II. In subordination to this rule, is another still more particular, the adoption of which has been productive of good effects: this is, *conform yourself to all the regulations of the establishment.* It was a wise saying of the old Persians, that no man is fit to command who has not learned to obey. The discipline of their public schools, as exhibited by Xenophon, was very minute, and conformity to laws apparently trivial was deemed important as testing and developing character. Every commercial establishment, especially if it be large, is like a well-managed ship, under a necessity of being governed by some specific rules; and conformity to them is rightfully expected. Even if the rules relate to *small matters*, their observance is important in this connexion; for the benefit of strictness is twofold, affecting both the mind of the employer and your own. Evidently, it gains his confidence for you, and places his mind more at ease in regard to the course of his affairs when he is absent from home. This feeling is to him of great value, and is produced in his bosom as much by a strict conformity to his wishes in *little* things as in the management of great transactions. Once, a merchant of New York, while travelling in the distant West, was heard to say that he was free from all anxiety about the business that he had left behind him, on account of his entire confidence in

his head-clerk, who, though at that time quite a youth, let nothing within his province escape his attention. Surely, the mental quiet which such a confidence produces, is worth to any man no ordinary price.

Moreover, this habit of strict conformity to an employer's wishes in the smallest matters *reacts* favorably on one's own character; for surely, he is best qualified to take care of his own interests who has learned to look well after those which another man has committed to him. He who has been careful of his employer's property, is thereby fitted to husband property for himself, and he who gains a reputation for strict fidelity will lay up a good store "against the time to come."

But are there no cases to which these remarks do not apply? Undoubtedly, where the rules themselves are founded in wrong, and are the mere instruments of fraud and chicanery; where they contravene the command of God which is the Law of laws, conformity would insure the forfeiture of his blessing and of your own mental peace. If the business itself which is proposed to you be a bane to society, "touch it not, handle it not." If it be good in itself, but be conducted by rules which strike at the root of public virtue and fair dealing, yield not up to the moral chains and slavery which they impose, for the iron thereof will enter into thy own soul. The bondage which hampers only the body while it leaves the spirit free and serene, is more tolerable than that which forces a man to act contrary to his convictions of right, robs him of his self-respect, turns conscience into a foe, jeopards his salvation, and arrays against him the workings of an overruling Providence. A man may bear with the frown of his fellow, with the loss of a place, but these other evils are still more terrible and may be eternal. The pains of the flesh are, on the whole, short-lived; those of "the inner man" are immortal as the

soul itself. As saith the scripture, "The spirit of a man may sustain his infirmity, but a *wounded spirit* who can bear?"

We can easily imagine, however, that some may reply, all this is true; it is very proper that such things should be said and written by moral teachers; but we are the victims of a corrupting system from which the way of extrication is not easy or obvious; we did not originate it, but find ourselves encircled within the ample folds of this mighty net-work, "like the fish of the sea made to be snared and taken." If there were but few whose demands are at war with our consciences, we could quickly get relief; but now, the alternative before us is that we do wrong or starve. Change the system, break down prevailing customs, and then we, one by one, can carry out our resolutions.

But is it so? Must you sacrifice integrity for bread? Must you, in fact, cheat or beg? Must you do those things in trade from which the Turk, guided only by his koran, recoils with indignation? And do you yield to the evil from a feeling of necessity, make that your apology, and thus, drug your conscience with opiates lest you writhe under its sting? If it be so, your case is hard, very hard; and, in some respects, more deplorable than that of those whose bodies were the victims of Algerine captivity. But what is to be done? First, we must say in answer to this question, that if the circumstances of your probation are made so severe by the corrupted principles of trade, the thing to be done is, not to wait for the alteration of the system, but to strengthen in your heart the principle of resistance. Rise superior to the system. Such a moral heroism is not quixotic. Many have put it forth in practice, and have triumphed. We have known young men who have refused to change invoices, or make false entries, or say that an article cost

more than it did, or engage in any kind of false dealing, who have seemed to risk everything, but in fact, have at last gained everything. The trial may be severe but the triumph will be the greater. Therefore, "to yourself be true," "have faith in God," for mighty is the truth and will prevail.

Then again, observe, in regard to the great system of trade, if the majority, or a large proportion of the *youth* of this country were imbued with such a morally heroic spirit as would strengthen them to take a just position in favor of honorable dealing, trade would be relieved from the stigma cast upon it, because the system would thus become conformed to the law of rectitude. If the principles of truth and justice were impressed effectually on one generation by the teachings of the family, the public school, the sabbath school, the sanctuary, and by individual examples, our national character would be brightened, the snares of business would be removed, the realm of trade would not be so thickly-set with traps for consciences, and succeeding generations would start forth on their career with greater advantages.

Let not the young clerk or apprentice, therefore, succumb to wrong, saying in a desponding tone, "I have no influence; I must submit and bide my time." Carry out into action your knowledge of the RIGHT, and you may have more power than you suppose. The Almighty Ruler of the universe will prove himself the patron of virtue, and will be your helper. Take his word for your guide. Let the principles laid down in the book of Proverbs form your rules. Then, if constrained to differ from your seniors, let it be seen by your prompt attention to every duty, and by the courteousness of your manners, and by your generous efforts to please them, that you are governed by no mere whim, by no element of fanaticism, but by the dictates of reason, of conscience,

and of Christianity. Surely, in this way, you will not only win respect, but will find all the ministries of Heaven, and all the workings of Providence, to be on your side. As the voice of a child has been the occasion of a reform in a family when all higher teachings had been in vain, so a young man who maintains his integrity amidst corrupting scenes of business, may put forth an influence more far-reaching than his voice, penetrating as light, and purifying as a hidden fire.

III. A third observation which suggests itself in this connexion relates to the *duty of self-improvement*. Be firmly resolved to cultivate your intellectual and moral nature. In carrying out such a resolution three things demand special care. (1) The first is a good economy of those hours which may be at your own disposal. probably there is many a young man to whom the thought will occur when this subject is mentioned, that he has so little time at his command, any purposes which he may form respecting it would not amount to much. Yet certain it is that he who knows not the value of a little time so as to make it tell on some result, would squander much if he had it in his power to do so. TIME IS MONEY, says Franklin; and surely, as he who throws away cents will waste dollars, so, he who is careless of minutes will waste hours. "Young gentlemen," once said Prof. Anthon to a class of freshmen, "I doubt not you will all make good scholars, if no one of you will imagine that *ten minutes* is too small a fragment of time to use profitably in study." A great deal may sometimes be done in ten minutes. Attention to a remark like that has made the fortune of many a student. For want of sober calculation on this point many useful things which might be done are never attempted. To illustrate this, observe the following conversation which, in substance, took

place between a young clerk and his old teacher in the Sunday school.

Teacher.—Some time ago you mentioned to me that you had no doubt that the acquisition of the French and Spanish languages would be of great service to you in the course of your business. Have you yet undertaken to learn either of them?

Clerk.—No sir; I have been discouraged by the want of time.

T.—Why, have you not a single hour out of the twenty-four at your command for any study?

C.—Yes, I could get that, but it would be a slow work to acquire a language in that way.

T.—Suppose that you had nothing to do for the next two months—would you make a beginning?

C.—Immediately.

T.—Probably, in your active business life, there never will come a year when you will have more than two months' vacation. And if you had, it would not be for the health of your body or mind to devote more than five unbroken hours every day to close study. If, however, you should do that, you might make great proficiency in the acquisition of a language within the period we have mentioned.

C.—True; I have no doubt of it.

T.—Shall I tell you how to gain that time this year?

C.—I should be glad to know.

T.—Well—begin and persevere in using your one hour a day. Five hours' study per day for two months (leaving out Sundays) would make about 265 hours. But one hour's study per day for a year (leaving out Sundays) would be 313 hours, so that you have at command more than two months of study the present year. And one hour a day, for a year well employed, would enable you to accomplish more in the study of a modern

language for purposes of business than the whole of that time given to you in a mass.

We believe this view of the case to be just. And how obvious is it that this remark applies not only to the study of a language, but to the study of political economy, or of history, or of the Bible, or of any other subject: and how applicable are the words of the poet, who says,

> "The shortest space which we so lightly prize
> When it is coming, and before our eyes—
> Let it but slide into the eternal main,
> No realms, no worlds can purchase it again."

(2.) Connected with the right use of time is the right use of MONEY. "He who is faithful in the least is faithful also in that which is much;" and he who has learned how to spend well his pocket-money while young, is preparing to appropriate large sums prudently in maturer years. The habit of spending immense sums uselessly in manhood comes of spending small sums worse than uselessly in early life.

It was a good suggestion which was once made by a clergyman to a young married couple when they were about to commence housekeeping, to procure a neat book-case, and to fill it only as they might have opportunity to procure such select works as they need. It stood a long time in its place before it was well stored, but it was an object of interest to both of them to devote what money they could spare in order to supply its empty shelves, and when at last they saw it filled with volumes, most of which they had read together, they would not have parted with them for twice their cost. How much more satisfactory were such mementoes of money spent, than an account-book filled with the memoranda of the same amount dissipated in trifling amusements, like precious seed scattered on arid sands to perish fruitlessly. The suggestion here referred to is as applicable to a

young man who has a room to himself, as to those who are heads of families.

(3.) Connected with the right employment of time and money as means of self-improvement, is the faithful use of THE SABBATH. In the conversation which we have cited, between the old teacher and the young clerk respecting the worth of an hour per day throughout the year, for purposes of study, the sabbaths were properly left out of the calculation because these are appropriated by the Author of our being to the care of our spiritual interests. Fifty-two sabbaths a year is the birthright of every man of which he may not lawfully be deprived, and which no one may sell for a mess of pottage. Whatever might be the price in such a traffic, it would, at last, seem mean enough compared with the value sacrificed. If your sabbath be habitually mispent, every good principle of your character will be weakened. When I think of a man posting books, all enwrapped in business on this sacred day, whose winged hours stealing softly by, seem to invite his thoughts to the infinite and the eternal, I imagine that I hear the angel of destiny proclaim, "He is joined to his idols, let him alone." With equal power does this solemn sentence arouse my fears when I observe a young man yielding to the temptation which entices him to take the sabbath for rides, and sports, and sensual recreations; as if the Divine provisions for his moral good were superfluous, as if indeed he had no soul to save. In this way his spiritual energies are destroyed. Yet, true it is, that every sabbath renews, in some form, the temptations described in the early part of our Savior's history. When the sabbath-bell calls man to "worship the Lord our God, and him only to serve," then the evil one holds forth the baits of sensual pleasure, saying, "these will I give thee if thou wilt fall down and worship me." But to accept these terms is to make a wretched

bargain. These rosy blooming pleasures soon shed their fragrance. By these "man can not live." A good plan of spending the sabbath is of inestimable worth, and this, in every case where it is possible, embraces the engaging a seat in some particular church—a seat which one can call his own—occupying it regularly, and also some hours set apart for religious reading. He who is faithful in this, will have reason to adopt a sentiment of Mr. Wilberforce, recorded in his journal: "I thank God for the institution of the sabbath, and may I so use it as to find that by its means my errors are corrected, my desires after good quickened, and my whole soul animated in my Christian course."

IV. It may not be amiss to add a few words in regard to the *choice of friends*. You will have need of a friend, one or more, on whom you can rely for sympathy and counsel. "But a faithful friend, who can find?" The question implies a difficulty, not an impossibility. An oriental writer has said, "Be in peace with many, nevertheless have but one counsellor of a thousand." Trust not the over-credulous—for his judgment is not good: nor, on the other hand, trust the over-suspicious; for when a man distrusts all others he is unsound at heart. Put not yourself in the power of a covetous person, especially if he be an old man; for there is no kindness in his bosom. And if he be professedly religious, it is very likely that his theory of religion makes covetousness a virtue under the name of frugality. Beware of him, for he is conscientiously cruel. Beware also of slighting religion itself on his account, for it would be foolish to wrong your own soul because you can prove your neighbor a hypocrite. In every engagement with such a one, however, be exact to the letter, and be not satisfied to leave any point with his saying, "I'll do what

is right about it." The supreme love of money is a hellish as well as an earthly passion; it denies the reality of a generous spirit, it mocks at mercy, it confounds all distinction between right and wrong, between justice and oppression. If you would gain true friends yourself, you must aim to be worthy of them, for the wise man well said, "He that hath friends must show himself friendly.

Friendly reader! I would close these remarks by wishing you success in the business of your life. But why should I breathe such a wish? Merely for the enjoyment which success may confer during the brief period of this your fitful, feverish existence? No. That would be too mean an object to fill the heart of a Christian man, too low to awaken a desire so strong as that with which this wish is uttered. It is that, acting in accordance with the principles here suggested, you may nobly fulfil your mission to the world, "serve well your generation," your country, and your race—that in all things pleasing Christ, who "though he was rich, yet for our sakes became poor that we through his poverty might become rich," your success on earth may enhance your treasure in heaven. Be sure, first of all, that you dedicate your heart, your faculties, and your property, to his service. Then, when He who hath said, "Occupy till I come," shall summon you to the reckoning, you will not dread the meeting, but will hail it with a welcome, and hear that approving sentence, which enfolds within itself all eternal blessings, "Well done, faithful servant: thou hast been faithful over a few things, I will make thee RULER OVER MANY THINGS: enter thou into the joy of thy Lord."

PUNISHMENT

NOT PREVENTIVE—NOT REFORMATORY.

BY PROF. G. W. ANDERSON.

PUNISHMENT;

NOT PREVENTIVE—NOT REFORMATORY.

THE teacher of a select school who enjoyed a fair reputation some years since in one of our large cities, was visited one morning by a gentleman who wished to place his three sons under his instruction. After the various preliminaries had been discussed and different items of advice given by the anxious parent, he said to the teacher:—

"Do not be afraid to punish my boys whenever you think it proper. For my part, I flog them all around every Monday morning. If I did not, I should have no peace of my life with them during the week."

This will, doubtless, be deemed by many a very singular specimen of parental government. The idea of punishment entertained by the father will be regarded as no less strange than erroneous. Yet his idea was not more absurd and erroneous than many that are entertained and advocated at the present day. We hear theories of punishment gravely propounded as the basis of action, which are quite as ridiculous, when fully examined, as that which was held by the father of these boys.

Any considerate man, who looks to the remote results of principles, and the actions which spring from them,

must be convinced, that the influence of this regular Monday morning flogging was decidedly bad. So far as it affected the minds of the boys, it must have tended to confound in them the proper distinction between right and wrong, or if it failed in this, to destroy their respect for the unjust government under which they were placed, and to awaken a spirit of opposition to it. No judicious parent would be willing that his children should be subjected to such a system of training. He would very justly fear the effect that it would have on the future character of his offspring. In like manner, erroneous views of the design of punishment are calculated to exert, in their own degree, a baleful influence on the morals of society. Especially when they become the basis of action is their effect to be feared. They tend, so far as they are erroneous, to destroy that which is one of the greatest conservators of public morals—a clear distinction between right and wrong—a lively sense of the claims of justice.

Hence, it may not be unprofitable to examine the design of punishment. By punishment we mean the suffering, of whatever kind it may be, that is threatened as a consequent of the violation of law. The inquiry may seem at first sight to be one purely abstract in its nature, and to have no directly practical bearing. We acknowledge that it is an abstract question; but, like many other inquiries of the kind, it lies at the foundation of various other questions which have a direct practical bearing, and which are of deep interest to every person who is under government, of whatever kind it may be. Theory and practice are very closely connected, and he who would be practically right must be careful that he is not theoretically wrong.

According to the most natural theory of punishment, its object or design, is simply and alone to punish. A

man violates the laws, he ought to suffer the penalty; it is inflicted because it is right; because justice demands it. But many persons are not satisfied with this. To inflict punishment merely in order to punish is stigmatized, as vindictive, cruel, and impolitic. Some other object must be aimed at. We find, therefore, that various other theories of punishment have been advocated at different periods, and by different persons. These it will be necessary to examine. They are set forth as peculiarly wise and benevolent, and useful to society. If, on examination they are found to be unwise, wanting in true far-seeing benevolence, and injurious to the best interests of society, we may safely discard them, and legitimately conclude that the real design of all punishments should be to punish. All the theories that have been, from time to time propounded, may, on a careful examination, be resolved into two—

1. *To prevent crime;*
2. *To reform the criminal.*

Under these two heads, a variety of theories may be brought. An examination of all of the prominent theories, would show that they are in reality one or other, or both these two, only it may be expressed in different language. It will not, therefore, be necessary to examine, separately, theories that really differ only in the manner in which they are expressed.

It may be well, also, to premise, what we suppose will be conceded by all, that punishment has the same object under all kinds of government. Government presupposes authority, power to enact laws, right to annex penalties and to inflict them on criminals. This is true, whether that government includes, as its subjects, an individual, a family, a state, a nation, or a universe. Under all of these governments, the reasons for enacting laws, for annexing penalties, and for inflicting the punishment

threatened on criminals, are precisely the same. It will not, therefore, be necessary, in the following investigation, to have special reference to any specific crime, the violation of any specific law, or to consider the object of any specific punishment or class of punishments.

The way is now prepared for the examination of the two prominent theories of punishment:—

First. To prevent crime.

This includes both the prevention of crime by the criminal, and by those who have never yet transgressed the law. It embodies two theories, which we must examine separately:—

1. *Is the proper design of punishment to prevent the repetition of crime by the culprit?*

This theory is frequently advocated; but the arguments necessary to prove its correctness have yet to be advanced. Its advocates fail in explaining what may be called the philosophy of their theory. To do justice to it, they should show how punishment of one crime tends to prevent a repetition of it; they should show what there is in the mere endurance of a given penalty to make a criminal unwilling to repeat his offence. Instead of throwing the light that is needed upon these points, numerous examples are cited to prove that punishment inflicted, has had the effect of preventing repetition of the crime. This mode of argumentation, however, is one that by no means meets the exigencies of the case. While there may be numerous instances in which, after punishment, the crime has not been repeated, yet this does not prove that such is the invariable, or even the ordinary effect of its infliction. In thousands of instances, which may be found on the records of prisons, in this and other countries, persons have, again and again, been subjected to the same penalty for the same offence, or, it may be, to penalties increasing on each repetition of

the crime. In the prisons of Dundee, Aberdeen, Perth, Glasgow, and Edinburgh, in the course of one year, there were 1269 cases of criminals committed for the second time, 787 for the third time, 518 for the fourth time, 386 for the fifth time, and 305 for the sixth time. In the case of these 3265 criminals, punishment had failed 7466 times to prevent renewed violations of the law. In the Eastern State Penitentiary of Pennsylvania, since its opening, there have been 657 recommitments. Of these, 408 were convicted for the second, 151 for the third, 57 for the fourth, 21 for the fifth, 17 for the sixth, 1 for the seventh, and 2 for the ninth time. In these 657 cases, then, punishment had failed in 1072 instances, to prevent further crime. In justice, however, to the advocates of the theory under examination, it should be stated, that the returns do not show how many of these recommitments are for the same offence. It is not probable that they are all; though doubtless a large number are, for the very crime for which they were formerly punished.

It might be well for the inspectors and wardens of our prisons to furnish in their regular reports accurate statistics on this point. But it is not necessary to wait for such statistics to carry on the present argument. The experience of every parent, or every one who has been at all conversant with the details of family government, will furnish many instances in which punishment failed to prevent a repetition of the very same offence. Perhaps the practical results of this preventive expedient may lead many to doubt its efficacy.

But even in cases where the crime has not been repeated after punishment it may be necessary to look to something else than the punishment for its non-repetition. It is not enough to show that a cessation from crime is a *consequent* of punishment endured; it must

also be demonstrated to be the *effect* of it. In many of the cases which are ordinarily cited, it is exceedingly probable that the punishment was only the *antecedent* and not at all the *cause* of the criminal's forbearance to commit a second offence.

It is very important, in all such discussions as that on which we have entered, to draw clear distinctions between things which are really different. Without such a precaution, it is quite possible for persons who are really of the same opinion, to argue a question as long and as earnestly as though they held radically different views in regard to it. It is greatly wise, in private investigations as well as in public discussions, to be careful lest we confound things that differ, and thus become involved in confusion from which it may be exceedingly difficult to extricate ourselves.

Two important distinctions must be made at this point of our argument. We must distinguish between the object of law, and the object of the threat of a penalty; between the effect of punishment, and the effect of the threat of punishment. The law is one thing; the threat of a penalty is another. The object of the law is not by any means the same as the object of the threat of a penalty. The law simply points out our duty. The penalty threatened on a violation of it, furnishes a motive to deter us from such a violation. Men argue in this manner: "If I do what the law forbids, I may expect to suffer what is threatened as its penalty. This would be vastly disagreeable; it would be better for me to keep the law; therefore I will do so." Such is, probably, the manner in which the conclusion to keep the law is often reached. The process, in all its distinct steps, may not be clearly before the mind. Yet these several steps have substantially been taken. The motive to break the law, is counterbalanced by another motive, fear of the penal-

ty. It is very clear, that on many minds the threat of punishment operates as a very powerful motive; that it is *the* motive which induces them to keep the law. It is designed to have precisely that effect, and, in producing it, accomplishes its object. If all men had such an inflexible love of duty as to counterbalance all possible temptation, then, a threat of punishment would not be needed by them. But, where this love of what is right does not exist, there, a threat of punishment is needed, and is in numerous instances efficacious to deter from crime. But the threat of punishment is a very different thing from punishment itself. It is very possible that a man who has committed some crime, may become so fiercely enraged by the suffering of its punishment, as to be eager to avenge himself, by a repetition of the very same act. What can deter him from so doing, as he comes forth from the endurance of the penalty? The remembrance of his punishment? No, for that has made him eager to be revenged. It must be the knowledge, that what he has already suffered will be again inflicted, if he again transgresses the law. It is the threat of punishment to come, not the remembrance of punishment past. It is the certainty that a repeated punishment will follow each repeated crime.

But, even supposing that the punishment inflicted does not produce such exasperation as to prompt a desire to repeat the crime from motives of vengeance, how can it be supposed to add any new motive for keeping the law. In a multitude of instances, persons deliberately resolve to commit a crime, although they are fully aware that the penalty is threatened. Why, after they have suffered that penalty, should they not, with equal deliberation, resolve to repeat the crime, even though they should thus secure a repetition of the penalty? What is there in the penalty *suffered* to prevent, if the penalty

threatened does not? This is a question which the advocates of prevention should meet and dispose of in a satisfactory manner. If they fail to do it, the failure must be regarded as a proof of the unsoundness of their theory.

There is also, a practical difficulty that lies in the way of this theory. If it be true that the proper object of punishment is to prevent a repetition of the crime, then it becomes the duty of legislators to threaten no punishment that will not effect this object. If in a given case, any punishment is found to be unavailing—that it does not serve as a preventive, then that punishment should be abandoned. To banish all punishments that have been tried and found wanting in this respect, would very soon sweep away the greater part of the penalties that are now found upon our statute books. It is very probable, that imprisonment for life would become quite a fashionable penalty under the influence of this theory; for in many cases, our legislators would find that no other means than such forcible detention, would keep the criminal back from repeated crime.

2. *Is the object of punishment to deter others from crime?*

This theory is one that, in the opinion of some, bears a very plausible aspect. Yet the objections, which lie against it are, perhaps, quite as formidable as those that may be urged against that of special prevention. In fact, were it not that it has been so gravely propounded, and so zealously advocated, it might not be deemed worthy of anything more than a mere passing notice. In order not to seem to slight what some regard as a theory preeminently sound and judicious, it will be necessary to examine it more at large.

It is certainly a very desirable thing, to furnish to all, a motive to prevent them from entering on a career of crime. It is very wise to prevent the violation of law,

if it lies within our power, and can be done without inflicting suffering unjustly. But here we are met by a difficulty of a very serious nature. Can it be done justly? To inflict suffering on any one man, without his cordial assent, for the mere sake of keeping others from doing wrong, is a procedure of exceedingly questionable morality. It is very much like doing evil that good may come—a course of conduct that all good men should most devoutly repudiate. The fact that the suffering so inflicted is called punishment, and is done with a legal sanction, does not alter its character in the least. For it must be borne in mind, that the advocates of this theory do not believe in the infliction of punishment, because a man is guilty. To concede this, would be to abandon their own chosen ground. In that event, it would be necessary to follow them to the new position that they might take up. But the present argument is not concerned with a theory that would punish for two objects—because a man has committed a crime, and for the purpose of deterring others from it. The theory before us acknowledges but one single object, to prevent others from violating law. To this, our attention must be confined.

Every virtuous mind will concur in the wish, to keep men from the commission of crime. A government is fully justifiable in employing all proper means for the accomplishment of this object. But it is very difficult to demonstrate the justice and propriety of making one person, even though he has broken a law, the subject of suffering, simply and alone for the good of others. If this theory be correct, it would not be more just to inflict suffering for the public good on him who has broken a law, than on him who has unfortunately broken a limb. To bring the case into the range of every day life: it may seem very desirable to a father, that his sons Thomas,

and Peter, and John, should not be guilty of the same offence, that Robert has just committed. Yet if Robert does not deserve to suffer; that is, if he does not merit punishment, independent of all other considerations, where is the justice of making him suffer as an example, rather than Peter, or John, or Thomas? If the notion of the demerit of crime must be banished, as it is by this theory, by what rule shall we determine whom to make examples for the good of the public? The difficulty springs from this theory and its advocates may justly be left to solve it, if possible.

Before advancing further, it may be well to pause, and imagine the effect which would be produced on the inhabitants of one of our penitentiaries, were one of the functionaries of the law to proclaim to them, that they were not imprisoned for any misdeed that they had committed, but were appointed to suffer as a kind of honorable, though involuntary martyrs for the public good. They might possibly feel highly flattered by this new view of their case, so honorable to them. And, it is possible, that they might object to the bestowment of such an honorable distinction solely upon themselves; that they might express more than a willingness to share the glories of such a martyrdom with the jailers, jurymen, judges, and prosecuting attorneys. Perhaps in the excess of their liberality they might be induced to make a transfer of all the honor to these respectable friends of law and order.

The great error of those who advocate this theory, is that they do not distinguish between the design of punishment and its mere consequents. From the design which a government has in view, in its punishments, we judge its conduct to be right or wrong in inflicting them. There may be certain consequents, sometimes following punishment, which are good and desirable in themselves,

while, at the same time, they could not properly be assumed by a government as the object to be aimed at in punishing. Whatever be the avowed object of punishment, it should be one that may invariably be secured by its infliction. If it can not always, under every government, be attained, then it is not the proper object. This is so obvious that it needs only to be stated to secure the assent of all.

Now it is by no means denied that some persons, from seeing the punishment inflicted on another, may gain more clear and lively conceptions of what they themselves may expect if they violate the law. The more clear and distinct their conceptions of what is threatened as the penalty of crime, the more influential that threat may become. The motive to refrain from crime becomes more powerful. But while it is conceded that such may be the effect sometimes, it is not the invariable effect. In some cases the imagination of men may have invested the threatened penalty with a terror that does not belong to it. In such instances, to see it administered to another, might diminish its fearfulness, and thus weaken the motive that deters them from criminal actions. But there may be a government in which only two person are concerned. It may be right for one of these to give laws, to annex penalties and to inflict them. It may be the duty of the other to obey or suffer. It will be readily seen that in such a case, the government must either cease to punish, or punish with some other design than to deter others from becoming criminals. Whatever may be the design, it must be one that relates only to the two persons, the lawgiver and the culprit. The deterring of others in such a case can not even be a consequent of the inflicted suffering, for there are none to be deterred.

According to the principle, then, which has already been advanced, the deterring of others from crime can

not be the proper object of punishment; because the object can not always under every government be attained. Where there are numerous subjects, this theory may be adopted; but it can not be adopted where there is only one. The design of punishment under these two governments then, must be entirely different. The only way, for the advocates of the system under consideration, to get out of this dilemma, is boldly to deny the right of the government that has only a single subject to punish. And a government without this right would be a singular anomaly. Take away this right, and with it must go the right to threaten a penalty, the right to make a law, the right, in fine, to be a government at all.

After this rapid glance at these two theories, we may advance a step. There is one great objection that lies against this whole theory of prevention. It is an objection which lies against it, in any, or all of its modifications. This objection is, that it can not consistently distinguish between guilt and innocence. Practically, it recognises no such thing as guilt, in the ordinary acceptation of the term. There is nothing, in the whole of this theory, to put upon actual crime the brand of abhorrence. It is true, that it has much seeming horror of it. It speaks of a violation of law as something to be deprecated, so long as it exists only in the dim distance of the future and the possible. But the moment that the shadowy bugbear has become a present, actual, hideous reality, it turns away its gaze from it, and busies itself with looking forward to still other shadows in the future. It professes to have naught to do with crime already committed, but devotes all its attention to crime still future. Can we praise such a system? We praise it not. It is radically defective here. There is need that guilt be branded as guilt. The preservation of a sound moral tone in society demands that a stigma should be affixed

to crime. In the instinctive convictions of every mind it should be regarded as a thing to be abhorred. Only so far as such a sentiment is inwrought into the popular modes of thinking and feeling, can public security be guarantied, and public order be rendered permanent. The theory of prevention fails and vitally fails here. And just in so far as it does fail, is its moral influence to be most earnestly deprecated.

That it can not, consistently with itself, distinguish between the guilty and the innocent, may be very briefly demonstrated. It will be seen that it has no means of expressing, and does not recognise the propriety of expressing, any abhorrence of actual guilt. It admits of punishment, only to prevent crime in the actual culprit, or in others. Its advocates look at the future, and find all their reasons for punishment, there, and not in the past. It is not what a man has already done that constitutes him a proper subject of punishment, but what they fear may be done by himself or by others. It is not his past crime for which a penalty is inflicted, but a fear lest he or others should commit some crime hereafter. They would not make him suffer because he is already a criminal, but that neither he nor others may become such. Let it be distinctly borne in mind, that as soon as they admit that his past offence makes him a proper subject for punishment, the preventive system, to operate upon, just so soon they abandon their theory, in part, if not entirely. If they do this, then it may be necessary to examine the new positions in which they may entrench themselves. Until they do this, our main and only concern is with their present position. The present argument contemplates only those who are advocates for prevention as the single aim of punishment.

If, then, punishment looks only at the future; if it is prospective and not retrospective in its bearings; if it

is designed and adapted, not to punish men because they are criminals, but to prevent them from becoming such, why, in the name of justice and mercy, is it confined to the past offender? Is it merciful to punish a man to prevent him from committing a second offence; why is it not equally merciful to punish him to prevent him from committing the very first? Is it just, and proper, and merciful, to punish one man for the sake of deterring others from crime; why is it not equally just, and proper, and merciful, to punish all men in turn, that all may be dealt with alike, that all may share both in the pain and in the honor that spring from this plan for keeping society in general back from the vortex of crime? Why in short confine punishment to the criminal? The only satisfactory answer that can be given to this question, is one that sweeps away at once the theory of the preventionists. Unless they bid adieu to the plainest dictates of common sense, they must confess that punishment belongs only to the guilty, that it belongs to him because he is guilty. This is to surrender at once the very system for which they contend. The very concession that they would confine penal inflictions to the guilty, and would not have them fall, under any circumstances, on the innocent, puts into the hands of their opponents a weapon, before which their strongest defences must fall, like the walls of Jericho before the trumpets of Joshua's priests.

It can not be necessary to enlarge on this. The weakness of the theory must be sufficiently manifest from what has already been glanced at. The absurdity which makes punishment, theoretically, as applicable to the innocent as to the guilty, is one that must ever adhere to the theory of prevention in all of its modifications. It is a decisive evidence that, whatever may be the correct theory, this is radically wrong. We may feel well assured, that it

will be wise to reject it entirely, and seek for some other, which can be maintained consistently with a proper distinction between the guilty and the innocent.

Secondly. To reform the criminal.

This is a theory which has secured a very large number of supporters. It is, perhaps, pre-eminently the theory of the day. There is an air of seeming benevlence about it. Hence, many persons, whose kindness and benevolence entitle them to our warmest regard, have been carried away with it. It lays claim to peculiar philanthropy; and, in order that we may determine whether its assumptions are well-founded, must be subjected to a full and searching examination. It may appear that its philanthropy is not genuine, its benevolence not founded on the dictates of wisdom. It has more pretensions than the theory of prevention, yet is equally destitute of solid foundation in argument. It should, moreover, be noted that it has a strong affinity to the preventive theory, and sometimes runs into it.

The term reformation, is one of those words that every person will at the first glance, think that he fully understands. Yet it is one of very diversified import.

It may be used to designate any degree of change in the deportment or character of man, from the giving up of a single outward vice, to that thorough change which consists in a suppression of all those inward evil tendencies, whence overt evil actions spring. The man who argues for the theory of reformation, meaning only the suppression of some particular external vice, occupies a very different position from that assumed by him who gives to the term its fullest and most comprehensive sense. This wide range of signification of which single terms are susceptible, in a certain degree, is an evil of language. Our only resource is to be aware of the imperfection, and to define the sense in which we use a term when we bring

it into a discussion, that involves important principles and demands accuracy in argumentation.

Some persons, doubtless, when they maintain that the reformation of the criminal is the only proper object of punishment, mean nothing more than such a reformation as will prevent him from committing the same offence a second time. It is said that he has become a criminal only in one particular respect, and that government should not concern itself with the possibility that he may commit other, different crimes. If, then, this be the kind and degree of reformation that is meant by some persons, they ask nothing more than prevention, and they come under the head which has already been considered, and all that has been previously said on the theory of special prevention may be applied here. It is not necessary to repeat the argument.

There are others, however, who think that a greater degree of reformation should be aimed at. They argue, and with great truth, that the offender against law, in one point, betrays a state of mind which warrants the fear that he may very readily be induced to transgress in other respects. They would have him, therefore, on the commission of the first offence, subjected to such a process of suffering that this evil tendency may be purged out. A man who has committed one offence is generally likely to be guilty of another. The records of crime teem with proofs of this. It is sometimes wise to appeal to particular instances, and draw from them the lessons they are designed to teach. There is one fact that may be adduced here to show that a peculiar fear of those guilty of one offence is warranted. It is an instance in which one crime led on to another of still deeper dye, and in which, punishment for the first had no effect in restraining from the latter crime.

A few years since, Charles Langfeldt landed at New

Orleans from the Old World. It seems that he was a native of the province of Alsace, in France, on the borders of Germany. Of his early history nothing is known definitely. The first that we hear of him in connexion with crime and punishment is in the city of Philadelphia. He was apprehended and committed to take his trial for robbing a German church near to which he resided. After an impartial trial, the evidence against him was deemed clear and decisive. He was convicted and sentenced to endure the penalty for his offence, imprisonment for the period of two years. According to the theory before us, the object of this punishment was to reform him; not perhaps to prevent him from again robbing a church, or from thieving or burglary in general, but in order to make him a better man. He served out his time, endured the penalty of his offence, passed through the reformatory process specified; and was sent forth into the world again. Two weeks, however, had scarcely elapsed, when one morning the whole city was horror-struck by the tidings of a horrid murder committed in its very midst. During the night, a house in one of the most public streets had been entered, a lady had been shockingly mangled and left weltering in her blood in one corner of her chamber, and her husband severely wounded by the same ruffian-hand that had so cruelly butchered his wife and unborn child. All were aghast at the atrocity of the deed. The officers of justice were, for a time, entirely at a loss in what direction to look for the murderer's track. At length their suspicions were turned toward the former robber. Proof after proof was elicited, confirming the first suspicions. He was seized, imprisoned, and in due time brought forth to trial. Step by step, as the testimony presented by the prosecuting attorney advanced, his guilt became more and more evident. A long chain of circumstances,

many of them minute in themselves, was adduced. At length the verdict of the jury pronounced him "guilty." In due time he suffered the penalty of this second and aggravated crime.

This instance is calculated to call forth some questions that may well merit an answer from the advocates of reformatory punishment. It was very natural that Charles Langfeldt, when he had once been found guilty of the crime of robbery, should be suspected of possessing a very unsound moral constitution. It was very desirable that he should be subjected to some process, if one adequate to the task could be pointed out, for the purpose of working a reformation and restoring him to such a moral condition that he would be a safe member of society. This, according to the theory we are discussing, was the very end for which he was subjected to his first punishment. How does it happen that this end was not attained? Why, when he was sent out again, did he not go forth a reformed man, ready and able to resist allurements to further crime? These are questions which may, perhaps, convince those who consider punishment a proper means of reformation of the difficulty of their position. Yet they are questions with which they should be pressed until a full and satisfactory answer is given, or their theory abandoned.

There is only one way for the friends of reformatory punishment to escape the difficulty here presented. That is, to assume that the proper punishment was not applied. Should they assume this, we leave the question, for it would not comport with the object of this essay to follow into the new field for discussion thus opened. It forms no part of our plan to settle the kind or degree of punishment that should be inflicted. Our object is not to settle the minute details of penal codes, to inquire why this or that penalty is threatened, to examine the right

of a given government to inflict this or that kind of suffering, but to inquire for the design of inflicting punishments. When we find that these do not answer the end for which, according to some, they were inflicted, then we may properly ask a reason for this failure. If the specific punishment, to which the robber in this case was subjected, is said to have been unwisely chosen, it would be well for the objector to point out one better adapted to reform the criminal. In default of the presentation of such a penalty, we must continue to believe that the reason why punishment in this case did not work the reformation of the robber, was because penalties generally have no tendency to produce such a result.

It will be obvious, on a moment's reflection, that a reformation must spring from within. It is the mind that governs the members of the outer man. A reformation, in any degree, must depend on the effect produced upon the criminal's mind. This must be swayed by motives. He has, in one case, been swayed by improper motives, and determined to break the law. What is demanded, is, that his mind shall be brought under the predominating influence of other motives, so that he may henceforth choose to refrain from crime. A motive must be presented before him that shall be more influential than that which led him to commit the offence. Here is the work which punishment, according to the reformatory system, must accomplish. It finds a man with a powerful bias to evil. His inclination is so strong that not even the motive which a threat of suffering supplies, can deter him from breaking the law. Now, punishment must take him in hand, and furnish what is necessary to make his mental machinery move in harmony with the dictates of justice and equity. In the case of some, the *threatened* punishment is sufficient to deter from a violation of law from the very first. It may be doubtful whether

the number of those restrained by this motive, when other higher motives fail, is very large. Still it does operate favorably on some, who have no deep-seated love of what is right to restrain and control them. But what can reasonably be hoped from punishment *inflicted*, when *threatened* punishment has been of no avail? What magical power does it possess to correct a man's evil inclinations? They who expect so much from its infliction forget the exceeding stubbornness of human nature when once it has received a strong bias toward evil. There is rather a ludicrous anecdote told of two barristers in England, which may illustrate this point. One of them, who was more than a match for the other in size and physical strength, imagined that his little opponent had insulted him. He proceeded at once to inflict summary punishment. Knocking him down with his huge fist, he exclaimed: "There, you little blackguard, take that. I'll make a gentleman of you."

"I defy you," shrieked out the other, jumping up, "I defy you. Beating never made a gentleman."

So it is with human nature; it is not to be whipped into goodness. It will often show itself as unwilling to be punished into reformation, as the little barrister to be beaten into a gentleman. Were those who approve of such attempts only to bear this in mind, they would, perhaps, be less confident of securing the reformation of the criminal by any means that they can devise. It would seem, too, that the result of actual experiments on this human material, which is sometimes so exceedingly ugly, might awaken in their minds serious doubts of their ability to plan and execute a scheme for reforming it. Repeated failures, such as that noticed above, will assuredly cause doubts like these to spring up in other minds, if not in their own.

A thorough reformation can only be effected by im-

planting in the mind, a lively sense of right and wrong, and by securing such a state of the moral powers, that a man will habitually choose the right and reject the wrong. What is right and just must be chosen for its own sake. Such a change as this can not reasonably be looked for as the result of any possible kind of suffering. There is nothing in the nature of suffering entailed by crime, to effect such a transformation. A reformation, if it be secured at all, must be looked for as the result of moral instruction, such as is supplied to convicts, in most of our penitentiaries. It is something entirely distinct and separate from the punishment inflicted; for the end at which it aims is different. Governments do not threaten men with moral instruction if they break the laws. The very suggestion of such a threat, strikes the ear as something ludicrous. Punishment and moral instruction are too widely separated, ever to be regarded as identical, or to be considered as having the same end in view.

How much effort has been made in the department of moral instruction, and with what results, may be judged from some items found in the reports of the inspectors and the moral instructor of the Eastern State penitentiary of Pennsylvania for the year 1847.

"The number of religious exercises," says the Rev. T. Larcombe, the moral instructor, "has been two hundred and seventy-four. These distributed through six corridors average forty-six to each. In those containing the greatest number of prisoners, there have been services equal to the number of Sundays in the year. The usual amount of instruction by visitation has been given. The number of visits, regular and occasional, is *three thousand two hundred and eighty.* About 30,000 pages of tracts have been distributed, containing a variety of useful and enlightening matter. The number of books from the library now in circulation is equal to sixteen

hundred volumes. In addition to these there are nearly a thousand books of elementary instruction in constant use among the prisoners."

Such are the means, deemed necessary to use in this penitentiary, in order to work that reformation which some maintain should be aimed at, and of course secured, by the punishment inflicted. Yet with all this array of means and all the unofficial influences brought to bear on the criminals by personal friends, the result is by no means what might have been expected, had punishment a reformatory tendency. All that the inspectors can say on this subject, shows that those who view the practical effect of punishment and moral instruction combined, are by no means elated with their results. It will be in point to quote their language:—

"In regard to the reformation of prisoners, *produced by the influences attendant on their punishment*, it is of course difficult to speak with certainty. Care should be taken in expressing any opinion on this subject. Satisfactory evidence is, however, in possession of the board, that many of those who have been subjected to punishment in the penitentiary, have, on leaving it, and long after, avoided any recurrence to their former modes of life, or, at least, have not been found in the violation of the law. Within the last nine years, 136 prisoners have been discharged, who gave every reason to believe that they intended to lead correct lives; and that the influences of their imprisonment had been salutary. Of these, information has been received from 84, showing that they have been able to resist temptation, and live honestly and usefully, to themselves and to society. From 54, no information has been received. These 54 have been out of prison, as far as can be ascertained, from three to eight years, and the inference that they are doing well, is reasonable."

This is the language of cool investigation. These men speak as though they were more impressed with actual facts than with vain hypotheses. Their testimony is worthy of consideration. The number discharged from this penitentiary during the year 1847, was 138. If we consider this as the average, then there have been dismissed in the last nine years 1242. Out of these 1242, *it is believed that the influences attendant upon their punishment* —that is, mainly if not wholly, the moral instruction given to them—have been the means of reforming 136. This may be regarded as a very small number by some. By others, it will justly be considered as a very happy result, and as furnishing a very good proof of the value of moral instruction to criminals. But to the supporters of the theory of reformation, it must prove very far from satisfactory. The statistics show that punishment, even with all the attendant influences of moral instruction, fails to reform more than one in nine. It certainly does not argue very much for the correctness of that theory which demands reformation as the aim of all punishment, if, in one of our best-conducted penitentiary establishments, in one of our most enlightened states, the results fall so very far short of what is demanded. It warrants more than a doubt of the correctness of the theory. But we may leave this and pass to another objection.

If punishment is designed and adapted to secure the reformation of the criminal, it becomes the duty of every government to continue the penal infliction until its object is secured, until the kind or degree of reformation aimed at is wrought in the culprit. It is a species of cruelty to inflict the suffering unless it be continued so long as to secure its object. There are many surgical operations exceedingly painful and sometimes dangerous, to which men submit in the hope of removing an evil that threatens to make life miserable, or perchance to

destroy it. It is merciful in the surgeon to recommend the operation, painful though it may be; moreover, true kindness would often prompt its perfomance, in cases where the diseased person might be unwilling to submit to it. But to commence it and, after inflicting a greater or less degree of suffering, to leave it half finished; to cause much acute pain, yet leave the patient exposed to all the evil that at first threatened him; this is cruelty that can not be excused. If it was proper to commence the operation, it was due to the sufferer that it should be completed. To suspend it before its completion, could only be justified where it was demanded by the most stringent necessity.

The same remarks will apply with equal force to those who contend for the application of punishment for the sake of reforming the criminal, yet pause in the painful process before its object is secured; who begin to cut out the eating cancer of crime, yet cease before the roots are fully removed, leaving the culprit exposed to all the horrid possibility that his suffering has all been in vain, and that the fearful disease will yet continue to spread its deadly poison through his moral system. If their theory be true, let them carry it out to its legitimate results, or they may be justly charged with wanton cruelty. Let punishment be continued until criminals come forth from the endurance of it, thoroughly reformed men, men whom society need no longer fear, but whom it may cordially welcome back again into its midst. Instead of our prisons sending forth, out of every nine convicts, eight in whom it can not even be hoped that a reformation has been wrought, let them send forth none but those of whose moral soundness the administrators of punishment have the fullest assurance, those whom they can confidently recommend to society at large as so pure as to be far above suspicion. Let the parent who punishes his

guilty child not spare the rod, if a rod be the reformatory weapon employed, on the mere promise of the young culprit, "I'll never do so any more." Let the means of reform be continued until the naughty propensity which led him to commit his offence, is thoroughly whipped, shamed or scared out of him. If reform be the aim, it is wrong to pause until it is effected.

It is a sad obstacle in the way of the general reception of this theory that the epithet, "old convict" has been universally found sufficient to awaken a suspicion of those to whom it is applied. When a crime is committed by which society is injured, and the officers of the law are put on the alert for the apprehension of the criminal, they instinctively begin to look over the list of old convicts. These form a class on which the police invariably keep a watchful eye. These mark their conduct, note their haunts, and stand ready, on the commission of a crime, to subject them to that rigid scrutiny, which suspicious characters may always expect. They are, in fact, marked men. And if ever two men are suspected of a given crime and the circumstantial evidence appears to be equally strong against both, it needs only to state that one is an old convict and the other is not, to turn the scale against the former. Almost every mind will at once conclude that he who has been guilty before, is guilty again. It is precisely so in the family circle. The misdemeanors and judgments that occur there, form only a miniature picture of what we find in society at large. A parent finds that some misdeed has been com mitted by one of his children. He weighs in his own mind the probabilities in regard to the author of it. If there is one who has formerly committed the same offence, he will, unless something special prevent, be the first one suspected and will first be called to stand the parental scrutiny. It may be true that he has been pun-

ished for his former offence, that is, he has been subjected to a reformatory process; yet it will not avail him in this case. He will be the first to be accused, and will find it much more difficult to exculpate himself than if he had never been found guilty before.

By some persons this may be regarded as an instance of the proneness of men to do injustice to an unfortunate class of their fellows. The universality of the tendency to suspect a former criminal they regard as no evidence of its justness; but rather as a reason for raising a louder protest against it. But, however, it may be objected to, it will be apparent when it is viewed aright that there is both wisdom and justice in this instinctive and universal tendency. It is in fact one of those natural safeguards against vice which are inwrought into man's very constitution. It is above, beyond, entirely irrespective of all philosophical reasonings and legal enactments. No reasoning can subdue it, no enactments make it more or less powerful in its operation. It works everywhere and at all times; in the minds of the young as well as in the minds of those of maturer years. And it is well for society that it does so.

The justice, too, of this universal suspicion of former criminals will be apparent on a little reflection. Every one knows the power of habit. Whatever we may do becomes easier by every successive repetition. Vicious habits continually grow and strengthen, so that to do evil becomes each day more and more easy. They follow the ordinary laws according to which habits are developed. The crime that to day is comparatively difficult, becomes less difficult to-morrow. The mind that to day yields to evil temptations and resolves to commit a crime, will be prepared to yield more readily to solicitations to other crimes to-morrow. There is a constant tendency to growth in evil. From this acknowledged

tendency are drawn all those admonitions to youth, to avoid the first step in a downward course. Trite as these admonitions are, they rest on a generally-acknowledged law. It is the instinctive perception of this law that causes the man who has once been guilty of a crime to be more readily suspected of another. It may be that he has been punished for his crime. If it ordinarily or often happened that punishment reformed the criminal, then these suspicious would not be so natural nor so universal. But no arguments on the object of penal inflictions can remove this doubt of the convict's integrity. When man's natural instincts speak out, they repudiate the notion that punishment works a reformation in the culprit. The advocates of this theory are quite as ready as its opponents to suspect the old convict. It may also be remarked, that the knowledge of the suspicion which will thereafter cling to them if they commit a crime, is one means of deterring men from it. It is no part of the punishment threatened, but it is a sort of natural consequent of crime, and lends its aid to the threat of punishment to keep men in the path of virtue.

The views that have been presented may suffice to show the untenableness of the theories which make prevention and reformation the design of punishment. There are, however, other grave objections that lie against both of them.

FIRST: *They overlook the rights of the lawgiver in their zeal for the criminal.*

The very fact that a law is promulged, presupposes that he who enacts it has a right to be obeyed. It implies that his position and his relations to the persons to whom the law is given are such, that it is right for him to demand their obedience. To give a law where no such right exists, is a gross usurpation. It is perfectly right that the Congress of these United States should

enact laws to bind the citizens of this republic. But it would be a gross usurpation for the same body to enact laws and statutes for the government of the people of the Chinese empire. The laws might, perhaps, be wiser, more judicious, more equitable, than those sent forth by their own emperor and his subordinates. But this would not affect the nature of the act. The great difficulty is that our Congress has no right to the obedience of the Chinese;—there is no such relation existing between them that it would be proper for it to punish, were obedience refused by the people of the Celestial empire. The very fact that Congress could not justly threaten punishment to disobedient Chinese, such as it might inflict on our own refractory people, would reduce any laws and enactments it might make to mere advice.

The same may be said of a parent. It is right, in virtue of his relation to his own children, that he should demand obedience to his requirements, and threaten a penalty on the disobedient. But it would be an act of usurpation were he to threaten the same punishment to the children of others. The propriety of the laws, and the necessity of the enforcement of such requirements on the children in question, would not make his usurpation any more justifiable. He might properly advise the children of others; he can command his own. The relation which he holds to his own offspring, makes that proper in the latter case which would be improper in the former.

It seems, then, that the lawgiver, or the government, has rights, feelings, and interests, as well as the criminal. But the schemes of punishment that we have been looking at, seem to forget these, in their zeal for the poor criminal. The law is an expression of what the government deems to be the duty of the subject toward itself—of what it conceives to be its interests to be or not be done. The subject who breaks that law

despises the authority of the governing power whence it emanated—disregards his duty to it—goes counter to its wishes and its interests. But all this is as nothing to the theories in question. The injured government may not punish, unless it is certified that the penalty it inflicts will prevent another crime, or reform the criminal. If it is not wise enough to devise a penalty to effect one or both of these objects, it must coolly pocket the insult already given to its authority, as also all that its refractory subjects may afterward be pleased to heap upon it. The absurdity of a theory of which such would be the results, is evident.

SECOND: *These systems tend to do away with the idea of justice* AS *justice.*

Punishment, according to them, is for the purpose of prevention or reformation; it is not, by any means, designed to subserve the ends of justice. Their direct tendency is to present the criminal as merely an object of pity, just as one who had been bitten by a mad dog, or seized with the yellow-fever or the cholera. They banish all sense of the wrong that he has done, and all idea that he should suffer for that wrong. Thus they do violence to some of the strong and noble feelings of our nature—feelings which even a life of crime can not entirely eradicate.

There is in the minds of all men an instinctive idea of the deserts of guilt—a spontaneous desire that retribution may follow the doing of wrong. There is a clear and definite conception of justice as mere justice. That man has reached the very lowest depths of moral degradation who feels no kindling of righteous indignation in view of a wrong committed. Few however, if any, ever become so thoroughly degraded. Some gleams of this noble trait of character will still, in certain circumstances, be found breaking forth from the darkened mind of the

most depraved criminal. It is a feeling which those who wish by legitimate means to reform the depraved, should endeavor to call into the most vigorous exercise. This desire for retribution, once aroused in the culprit's mind and turned toward his own misdeeds, may work that self-condemnation and humility which are the foundation of all genuine reformation. This idea, however, can not be pursued here. The feeling alluded to is one that springs up at once when we see a wanton injury done, and is altogether distinct from a wish for the reformation of the offender.

For example: we are walking along the streets of one of our cities, and see a man suddenly attack and beat a child who was quietly wending his way along, unsuspicious of such an assault. A sense of the gross injustice and cruelty of the act flashes upon our mind; we wish at once to see the wrong-doer punished according to the wrong that he has done. Thoughts of the moral condition of the offender, of prevention and reformation, do not arise until afterward; and, when they do spring up, are entirely separate and distinct from our conviction that he merits punishment. The ground of this meriting of punishment we feel to be, the injustice that he has done the child. To illustrate this, let us suppose that, while our natural indignation is at its height, we learn that the blows inflicted on the child are designed as a punishment for his truancy from school, or for his forbidden absence from his father's house. A thorough change would be wrought in our feelings: we should lose all indignation against the man, and the pity we had felt for the child would be banished, by the conviction that the young culprit richly deserved all that had been inflicted. But, though our feelings toward these individuals change, our feeling toward wrong remains the same—we still confess that wrong merits punishment.

There is meaning in the ordinary phrases, "deserves to suffer"—"merits punishment." But this phraseology is utterly inconsistent with the idea that punishment is preventive or reformatory. To regard it in this light is to make it merely remedial. It becomes a kind of medicine—bitter or nauseous, it may be, but still only medicine. But so long as a man can with propriety be said to merit punishment, so long a very wide difference exists between the culprit, and the man suffering from an attack of disease. We never think of saying of the poor sufferer, whose system throbs with the rapid pulsations of a scorching fever, that he merits medicine—that he deserves to be physicked. The very idea is irresistibly ludicrous. This distinction between the victim of disease and the criminal should always be kept up. This sense of the desert of crime, which instinctively demands its punishment, can not be too sedulously cultivated. It is one of our great social safeguards. It would be a very sad thing for our world, were men to reach such a state of indifference, that they could look upon acts of injustice without a feeling of indignation toward the criminal. Such a prompt and instantaneous feeling is a powerful auxiliary to the magistracy, whose business it is to watch for the public security. It stands directly opposed to that sickly compassion which, to secure a fellow-being from suffering, would allow the criminal to escape unpunished. If it is at all important to the public interests that the guilty should not escape the penalty of law, it is certainly desirable that this feeling should be cultivated. It is evidently implanted in our nature for wise and benevolent purposes; and to eradicate it, would be injurious both to the individual and to society. The real, permanent interests of a government and of its subjects, are identical—they can not be separated.

THIRD; *These theories would deprive, in some degree at least, the threat of punishment itself of the influence which it is calculated to exert.*

We have seen, that the design of the threat of punishment is to deter men from the violation of the law. Whenever a law is given, and a penalty threatened, it is, of course, supposed that there is a possibility that those to whom it is addressed may be induced to do what is forbidden, or to leave undone what is required. It supposes that they can violate the law, and may be tempted to do so. Otherwise the law would be unnecessary. It would be the very height of absurdity for the government of the United States to pass a law forbidding men to set the Mississippi, or some of our smaller streams, on fire. The thing is, in its very nature, impossible. But when a law is passed forbidding them to communicate fire to an inhabited dwelling, or to any kind of property belonging to another, it is both wise and useful; because it is within the power of men to do the deed, and they may be tempted, by some motive, to its commission. In all cases, where a person is tempted to violate a law, there is a balancing of motives: the motives to its violation, whatever they may be, constitute the temptation;—to counteract the power of temptation, and, by a preponderance of motives, to prevent crime, is the object of the threat of punishment. Of course, in order to accomplish its object, it must present to the mind something to be feared. The more fearful the penalty, the more influential to deter; unless, indeed, it be of such a nature as to warrant an expectation that it will not be inflicted. In such a case, it will lose all its power over the mind. If it is to be influential, however, it should be something so much to be feared as to overbalance the ordinary motives to the criminal act.

Now, for a government to publish to the world that it will inflict no punishment simply because a man violates its laws,—that it will have regard solely to the criminal's interests, and not to its own authority and rights,—that he shall never be treated as one that deserves to suffer, but merely as one who unfortunately needs to be reformed—this would be to strip the threat of punishment, in a great degree, if not entirely, of its salutary influence as a check to temptation. It becomes rather profitable than otherwise to commit a crime; for it does not bring down upon the culprit the righteous displeasure of the government, but secures to him its tender compassion, and its most zealous efforts for his welfare. To stand before the world as a criminal, justly convicted and punished, is no longer a blot on a man's fair reputation: it is, rather, a sure evidence that he is safe from danger of future temptation—that he is one in whose reformed moral nature no taint of unsoundness can be found. So far from the punished criminal being any longer an object of just suspicion, he should be less liable to be suspected than those who have never yielded to the power of temptation and endured the penalty of crime; for, according to the theory of prevention, he is prevented from committing crime again;—according to the theory of reformation, he is a reformed man, cured of that ugly bias which led him once to violate the law. It will not be necessary for him to go through a long and painful and humiliating process before he can again secure the confidence of others; the punishing process itself does all that is necessary to secure him a safe passport to public esteem. If such be the object and tendency of punishment, it can not, certainly, be made to appear as a thing to be very much feared; and in proportion as it ceases to be feared, its legitimate influence is lost.

The prominent features of these theories of punishment have now been examined. The results at which we arrive may be very briefly summed up.

1. When we come to draw the proper distinction between the threat of punishment and punishment itself, we find that it is the former, and not the latter, which in its nature is adapted to prevent a repetition of crime.

2. The infliction of punishment on one person—not on the ground that he is guilty, but merely in order, by his involuntary suffering, to deter others from crime,—we have seen to be cruel and unjust.

3. It becomes also evident, that to deter others from crime can only be the design of punishment when a government has more than one subject; and that if there is only a single subject, punishment must be inflicted for some other design, or not inflicted at all.

4. The theory of prevention has been shown to confound the proper distinction between the guilty and the innocent. According to this, it would be immensely wise to prevent by this means the very first offence, as well as the second or the third,—in fine, to inflict punishment, the means of prevention, on any who may be in danger of breaking the laws, whether they actually have done so or not.

5. According to the theory of reformation, we find that it becomes necessary to continue the punishment until the reform be secured, be that as long as it may—that it is cruel to pause before the object is attained. Hence it will follow that punishment must be graduated, not by the crime, but by the moral condition of the criminal. As a thief, then, may possibly be more morally corrupt than a murderer, his reformation may be more difficult, and his punishment must be greater.

6. It also becomes evident, that, if this be the true object of punishment, the suspicion with which men

naturally and universally regard an "old convict" is one of those extravagant popular errors which, in justice to the dictates of common sense, ought to be done away as speedily as possible. Indeed, he ought to have a certificate, signed and sealed by the officer of the penitentiary from which he has just been sent forth, and to present it as a kind of diploma—an honorary testimony to his attainments in morals and virtue.

7. We have seen that these theories, by a kind of one-sided justice, entirely overlook the rights and interests of the lawgiver, and make it necessary for him either to devise a penalty that will assuredly prevent crime or reform the criminal, or sit down calmly to see all his laws violated, and bear all the contempt that may be thrown on his authority. Punishment has no respect to his rights; its regards are concentred solely upon the criminal.

8. They also prove that men are vastly mistaken when they suppose that a man *deserves* punishment because he may chance to have committed a crime. They overlook the voluntary nature of the wrong done, and would have the criminal treated as a sick patient, who is in no sense responsible for the disease that is preying upon him. Punishment is like physic, to be administered for no other object than to restore to health. Like physic, too, we presume he must take it till he mends or dies. Such theories would destroy the natural abhorrence to guilt as guilt, and the natural desire for punishment because justice requires it. Thus they aim a blow directly at one of the great safeguards of society.

9. They do away, as far as possible, with the preventive tendency which naturally and properly belongs to the threat of punishment, and leave men to the influence of temptation, without the check to its power, which the threat is designed, and otherwise is calculated, to afford.

These are some of the difficulties that encompass the theories under consideration. They constitute just and sufficient grounds for repudiating the whole system of preventive and reformatory punishment. They show such a mingling of falseness and absurdity, as to compel us to look to something else as the legitimate and proper object of punishment—something entirely distinct from these two theories or any of their modifications. We are, then, led to the conclusion that the object of punishment is to subserve the purposes of justice. No other theory has been presented; no other is necessary. There is meaning in the common phrase, "the claims of justice." To satisfy these claims, then, may be said to be the sufficient and only object of punishment: in other words, we may say, to satisfy that appetite for justice which forms so important and useful a part of our moral constitution. As the appetite for food finds its satisfaction in the nourishment necessary to our bodily welfare, so the appetite for justice finds its satisfaction in the infliction of that punishment which we feel that crime merits. If we attempt to proceed farther, we shall find ourselves going beyond the actual existing state of man, and be led to inquiries as to the reasons why man is man—why he is such a being as we find him to be. These inquiries it does not come within our province to pursue. At the same time, we are assured, that however wide the field of investigation we may traverse, however diversified the lines of argumentation we may pursue, the conclusion at which we shall arrive will always be the same—that punishment is merely punitory; that voluntary crime ought to be visited by its appropriate penalty.

A PLEA FOR CHILDREN.

BY REV. GEO. B. CHEEVER.

A

PLEA FOR CHILDREN.

"Thus saith the Lord; I will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth. And the streets of the city shall be full of boys and girls, playing in the streets thereof."—ZECH. viii. 3, 5.

THIS text is exceedingly beautiful and striking, as conveying at once the principles of every true social reformation, and the blessedness of the organization of society according to God's will, in truth, innocence, and love. But is there, in this fallen world of ours, a single city, in which, if the boys and girls were left without restraint at play in the streets of it, it would be safe to bring up a family? Would not the things learned from such society be inevitably the things of evil? Would not, in many cases, the habits formed be most assuredly habits of profaneness and wickedness?

But why? Because God is not there, as the object of universal reverence and love; and Divine Truth is not there, as the atmosphere, light, food, and life of the soul. Because there are other influences, principles, and examples, inconsistent with God's law, and under which men are trained in practical disobedience of it. But so soon as the Lord God Almighty and the Lamb are the light of the city, and just in proportion as it is a

city of truth and righteousness, one place is as safe and sacred as another. Your children are as safe at their sports in the streets with other children, as if they were playing by your own fireside. The gates of the city need not be shut by day, for the night of sin is not there, nor the hiding-places of evil under the veil of darkness. Nothing but the glory and nonor of the nations flow thither, and there doth in nowise enter therein anything that defileth or worketh abomination, nor whatsoever loveth or maketh a lie. The pure river of the water of life, clear as crystal, flows there, proceeding out of the throne of God and the Lamb; and the trees of life, with cool and fragrant shade, reveal their never-ceasing blossoms and fruits, without mixture of evil.

But you will say that this is heaven itself, and we are upon the earth; and who dreams of such a state as this in a world of sin and darkness? Ay; but let the prediction of the text be in any good measure realized—let the city be a city of truth, and let God in very truth dwell in any city, according to the meaning of the indwelling of God in men's souls, and let the city be a city of righteous principle—and will not the state of that city be very like heaven? Would gates of pearl, or streets of solid gold, add much to the glory and blessedness of such a city? Would you need to shut its gates? Would there be any night there? Would your children be unsafe in the streets of such a city? The secret of the whole of this glory, the fountain of it all, the light of it all, is divine truth and the presence of the Lord God of truth and righteousness.

And now we wish to show that this is the only way in which this kind of blessedness is possible on this earth; the only way in which there can be any approximation toward the order and beauty that reign in heaven; the only way in which evils like those revealed in the reports

of our police can be prevented, and our towns and cities cleansed so as to be safely inhabited. Neither law, nor science, nor philosophy, can do anything without this. Your scientific inventions and appliances may be increased and perfected, till literally there shall be no night in your cities, and the streets, wherever you tread, shall be a mart of luxuries. But if you could discover an application of creative law, by which not only there should be trees of life at every door, but by which the very stones in the street might be ground into food for the poor in their own dwellings, and the very breathings of the ocean in repose might be made to give you a perpetual motion of power for all imaginable uses, still, without Divine Truth as the regulator and element of principle and life, depraved passion would triumph over all this — would apply all this to its own purposes; and just in proportion as you raised man to the possession of angelic power, you would provoke him to the practice of fallen-angelic wickedness. It is useless to deny this, for the experiment has been tried. There were giants on the earth in those days; and living to the prodigious space of nearly a thousand years, as the span of individual life, they doubtless, with their great intellectual faculties, carried science to a height, and all practical, social, philosophic plans and discoveries to a perfection, of which perhaps we have but just begun to see the new dawning. But they had not made the world waterproof; and their wickedness was such that God had to destroy them.

Now, in this work of prevention and cure, you must begin where character begins; for character, and not science, nor philosophy, nor circumstance, is the mover of this world. You must begin with the children, and with the children of the poor and vicious. You must not wait till the alligator has broken out of the shell,

and shows himself in all the strength of his frame and propensities. You must take the future snag out of the river while it is among the floating drift-wood, and before it is anchored in the mud, for society to run against. You must begin with the children; and you have no other way of beginning with them, but by the truth; nor any completely effective way, but by religious truth above all other; nor any way so easy, so applicable, so practical, so immediately fruitful in results.

The truth must be applied to their hearts and consciences—nay, must be got *within* the heart and conscience, as an element of *life*. It is in vain that truth is in the city, if it lies in a stratum above men's heads, or if there be only a stratum where one class can reach it, while others grovel below, in bad air and darkness. It is a fact that crime is working upward. Some time ago we had occasion to describe society in this country as a spiral screw, in which things go from the bottom to the top; and we said that, if you do not wake from your carelessness, and apply the remedies in your power to existing social evils, and put the proper influences at the bottom of the screw, it will carry up evil into all society. But all over the world crime is working upward. And it must be so, just in proportion as light and knowledge come to the mind, if divine truth is not put as a life in the heart and conscience of those that are downward. And it is plain to see that an element of infidel, atheistic, pantheistic, nature-worshipping idolatry of the human reason and will is preparing for such minds to shoot into; one of the principles of this school being, that religion itself is just a free and earnest faith in the affirmations of a man's own soul—and whether those go against the common or scriptural ideas of God and truth and religious responsibility or not, it is all one, provided a man is earnest in them, and carried away by them;

and if this be the case, he is himself an inspired being, more of the universal deity being enshrined and developed in him than in others, so that he rises as a teacher, and may judge or set aside all previous revelations. If you do not get the fixtures of divine truth in the mind before it rises into this atmosphere—before it inhales this exhilarating gas of infidelity and destructiveness—in vain will you apply divine truth afterward, or even human authority, to guide or restrict men's energies. A great part of society may thus become poison-mad, and realize, what Bishop Butler once trembled to think of, the possibility of a literal national insanity.

How, then, will you get the light and life of divine truth into the hearts of those that are downward? How can you reach these thousands of vagrant, ignorant, abandoned youths with this element of heaven? One thing is very certain—that you can not do this directly by legislative enactments, however much good such enactments, wisely made and vigorously executed, may help you to do, by putting down or throttling particular evils, that otherwise would prevent you. And another thing is very certain: if you make use of God's truth, you have got to do it through God's appointed agencies, you have got to make use of God's sabbath. And this is no otherwise an arbitrary spiritual necessity, than the agencies in nature, to which you are obliged to submit if you will get any good out of natural philosophy, are an arbitrary natural necessity. You can not *eat* electricity, but you must put yourself in connection with an electrical machine, if you will get any good from that element. The oxygen of the air can do you no good, except you breathe it through your lungs; you can not drink it in water or wine, however much you might desire so to do; and if you refuse the use of your lungs for it, you die, however much respect you may profess to pay it as an

agency of life, or however firm your belief in it as necessary to sustain life. And just so, you can not make any living use of God's truth, and yet break and dishonor God's sabbath. The sabbath is not only an agency of divine truth, but a part of it, and you must use the truth through the sabbath, and the sabbath for the truth, or the truth itself condemns you, and you die by it, instead of living on it. And God will never suffer such an anomaly as a nation fattening on his truth, and rejecting his ordinances. And God himself says, in a most remarkable passage, "Because ye have forgotten the law of your God, therefore I will forget your children." Let the sabbath go, and you can not reach those children. There never was yet, and there never will be, a nation that does or can take care of its children without the sabbath. But in the right faithful, earnest, persevering use of God's sabbath, you have the lever with which you can pry up any mountain of wickedness that ever existed. In the right use of the sabbath, you can master the world, and make every city a place in which the boys and girls may almost as safely and happily play in the streets thereof as if it were paradise itself. But can you do this, if at every corner of the streets you license a grog-shop, kept open on the sabbath, and at every church-door permit your boys to be employed in crying and selling the immoral literature of sabbath newspapers?

But again, a third thing is equally certain—that if you will make use of divine truth and of the Christian sabbath to elevate society, you will have to do it through the medium of the Christian church, whose energies must be applied in this direction. By this I mean that the ministry of experimental Christians is needed, for that divine truth can be effectively used only by Christian faith and principle. For your sabbath-schools you want teachers of experimental piety; for your preachers

of the gospel you demand Christian ministers who have, by the teachings of the Holy Spirit, experienced the power of the truths they are appointed to proclaim. And just so, the religious care and instruction of children devolves upon Christians; and whatever other teaching may be good for them, taeir religious care and instruction is the only thing that is effective to keep them from habits of sin. "Suffer the little children to come unto me," said our blessed Lord, "and forbid them not."—"To come unto me." Not to philosophy, nor science, nor associations for overcoming the difficulties in the way of earthly prosperity, but to Christ; to him who is the way, the truth, and the life; to him in whom are hid all the treasures of wisdom and knowledge; to him in whom the soul is complete, without whom it is lost for ever. Here you have not merely the only foundation of an eternal prosperity, but the most available, the least costly, the most appropriate, the most effectual security of the best temporal good. It is nothing but the gospel of Christ in the world, and the imperfect bent of the world already toward a religious education under its influences, that has secured to the world so large a measure of earthly prosperity as even now it enjoys. "It is only by celestial observations," a very profound writer of England once remarked, "that terrestrial charts can be constructed." Celestial observations are the highest prudential wisdom; and with the benevolent wisdom of the gospel completely fulfilled, this world would be an anticipated heaven.

Christianity hath the promise of the life that now is, as well as of that which is to come. You secure a good man for this life, if you aim to make a good man for that; but, on the contrary, if you aim no higher than this life, you are not likely to accomplish your purpose, even here. Just so, in all our aims, our pursuits, our attainments, the

greater includes the less, but the less falls continually short, even of itself. Your enterprising merchants in this city would never have had their river railroad to Poughkeepsie, if they had not resolved to build a road even to Buffalo; it would not have been thought expedient or profitable. And yet it is found that the unfinished part pays for itself. Just so with all our heavenly enterprises, all things having their terminus no lower than heaven. No part of the way would ever have been constructed, had not heaven itself been intended; but being constructed with this end in view, every unfinished part of the way more than pays for itself. You can not lose for society anything in education which you lay out for God: everything does man good which you do with God in view; but when you have man only in view, you fall continually short of both man and God.

We have no quarrel with those workmen of social progress who are laboring away solely for and upon this life, this world, provided they do not deny another; but we must ourselves go farther, and they must give us scope to go farther. They look to earthly results, but we to heavenly and divine. They look to the comfort and glory of an earthly day, we to the salvation of an eternal blessedness. They are training plants to provide for your tables, or to adorn your conservatories, your parlor-windows, or to afford fragrant nosegays, and bridal ornaments, the symbols of a pale bridal loveliness; and when those uses are accomplished, they look no farther—their work is done. We are training plants, not only to shed their fragrance upon earth, but to grow to the perfection of an eternal glory beneath the eye of God in heaven. Now, admitting the truth of heaven, and the necessary exclusion of all souls from it that are not prepared for it, that have not its elements developed in them beforehand—the training of one soul thus is worth more

than all the other training of all other souls on the whole globe. "I do not think that all a man's time should be employed in digging wealth from the soil. There is a treasure far more valuable than that, to be dug out of his own mind. If this is to be neglected, if we are only to improve and cherish that gross existence which we have in common with the brute, perish the race!" This is from what is called a land-reformer, a gentleman whom we know only by name (Mr. Dwyer), but in this sentiment we heartily concur. We go for heaven in our education; we aim at nothing lower than that. But in aiming at that, we are sure of accomplishing all the rest that is worth accomplishing. According to your object will be your result. The greater certainly includes the less, but the less does not necessarily lead to the greater, but may perhaps necessarily exclude it. Begin with eternity, and you are sure of time; that is but one form of our blessed Lord's maxim, "Seek first the kingdom of God and his righteousness, and all else shall be added unto you." But if you begin with all the other things, and hold there, then you will lose God and his righteousness; and in such a case, though you gained the whole world, it is of no profit.

A florist will tell you that if you paint the flower-pot that contains a favorite, beautiful, fragrant flower, the plant will wither, and perhaps its blossom will die. You shut out the air and moisture from passing through the earth to the roots, and your paint itself is poisonous. Just so, mere external cultivation, superficial, worldly accomplishment, or a too exclusive anxiety and regard for that, injures the soul. The vase may be ever so beautifully ornamented, but if you deny the water of life to the flower, it must die. And there are kinds of ornamental accomplishment, the very process of which is as deleterious to the life of the soul, as the paint upon the

flower-pot is pernicious to the plant; whose delicate leaves not only inhale a poisonous atmosphere during your very process of rendering the exterior more tasteful, but the whole earth is dried and devoid of nourishment. Nature never paints, but all her forms of loveliness are a growth, a native character, possession, and development, from the beginning. If the sun can ever be called a painter, it is only because the plants absorb his rays, and receive them into the very texture and life of their vegetation. So, whatever is real knowledge, wisdom, principle, character, and life, in education, is a process of the absorption and development of truth, and is not mere painting. It is as different from external accomplishments merely, as the healthful glow of life called forth upon the cheeks, in exercise, is different from the colors on the canvass. External accomplishments are for the most part mere painting in education, and a painted education, alas! is all that a great many persons ever receive. But we should imitate nature, and not merely *paint* the truth *upon* a character, mixing it up with our own fantastic imagery of gold-leaf and tinsel, but let it growing *within* the character, to be developed *as* character, to come out as life, both in color and in fruit. Nothing but divine truth and religious principle will lastingly accomplish this. It is not by building a city with costly streets of gold, or palaces of silver, or walls of precious stones, or gates of pearl, that you can provide a place and state of society so blessed, that angelic boys and girls might safely play in the streets thereof; but it is by filling the city with truth, and by making it the dwelling of the God of truth and righteousness. Then street-boys or street-children would no longer be a term of reproach and misery, but heaven itself might look down upon their manners, their sports, and their happiness, with a divine complacency.

Now let us apply these principles. We provide at an enormous expense for criminals; *that* is fixed upon us; but the children, whose evil training *forms* the criminals, we neglect. Now if there be power to punish, there is power to prevent. If the legislature can rightfully give to any town the authority to shut up evil-minded men in jail when they commit depredations on society, so it can bestow the right to take children, wherever it finds them in permitted beggary or vagrancy, and put them safely at work and under instruction. And in order not to be dependent on the droppings of individual benevolence, nor to be running about to beg situations, you should have a city workhouse of both work and education. Call it, if you please, a "City Work-Association and Academy," if you like not the term "workhouse;" but for a city of five hundred thousand inhabitants to be without such an institution at this day, is a great reproach. And most happy are we to learn that even now such a juvenile asylum on a large scale is about to be established; a work of benevolence which can not but commend itself to the cheerful, hearty support of every patriotic citizen. This ought to be accomplished; all this it is our interest and our duty to do. When this is effectually done, a great part of the crime and misery in our city will be prevented. The stream of guilt and wretchedness at this early period is as a rill which a child can step across, compared with the deep, broad, roaring torrent of criminal indulgence and habit in maturer life. You can do almost anything you please with it, if you manage it aright; but you can do nothing with the torrent, when it sweeps into eternity deep and irresistible. As a city and community, we incur great and positive guilt in permitting children to grow up in habits of evil which we might prevent.

But the class of children called street-children and

habitual vagrants, though large, is yet small in comparison with a larger number, who have parents and homes, such as they are, but who do not go to school, and who spend the sabbath especially in strolling about and seeking amusement, in habits of ignorance, idleness, and profaneness. It is infinitely important to reach and reclaim such as these, and to organize a network of heavenly influences into which they shall be caught up as it were out of the grasp of temptation, and put under a good training before such disastrous habits of evil are formed. If any one class of children can be benefited in this way, so can all; the thing is, to throw these good influences around them. And you would be amazed at the perfect isolation of many children from all knowledge and light!

We have brought forward, as given into our hands for the good of this world, God's three agencies, divine truth, the Christian sabbath, and the Christian church. By the skilful combination of these agencies, you can do almost anything. But is there a church for these vagrant children? Is there a pastor for them? Is there a sabbath for them? There is not. They are left to wander on out of the pale of all these influences, and very little attempt has ever been made to bring them in. And what we now propose is, to provide all these agencies for them, and by the system of highway-and-hedge labor, suggested by our blessed Lord, to bring them under these influences. It is found in experience that boys of the worst class can be gathered together on the sabbath to listen with respect and interest to divine truth. Experiments of this nature are even now going on in this city, most gratifying in their results; and it is out of such experiments that we think a plan of permanent importance and usefulness can be devised. It is found that all the good produced in these ragged schools or churches on the sabbath is transitory, because the boys, in nine

cases out of ten, have no instruction at home, if they have a home, do not attend school during the week, have no guardian to look after them, and are therefore growing up uneducated, except in habits of ignorance and sin. The number of such children in many of the wards is astounding. And now what is needed is, in fact, not only a preacher to talk to them on the sabbath, wherever they can be gathered, but a pastor to look after them through the week, to visit them, to see that they be got into the public schools, to get places of steady industry for them when they are so disposed and prepared, and to persuade them to present themselves as regular attendants upon their own church, the children's church, on the sabbath. The preaching needed is peculiar, and it may be difficult to find many men with the readiness, the tact, the earnestness, and the fervent love to Christ and to this particular work, which would be essential to success. Nevertheless, there can be some such found, and more would be raised up, if this system of instrumentalities for the neglected children of the city were once entered into with persevering energy and love by a few benevolent men and churches. In this way an organization might soon be effected in every ward where the number of neglected children demands it, which would in reality provide them with a pastor, a church, a sabbath, and divine truth, and bring them under the influence of a pastoral supervision through the week. Of every one of these agencies and influences they are now destitute, and what wonder if they grow up in crime? Such a vagrant children's pastor and preacher would be a kind of city missionary; but his department would be somewhat distinct from that, and his labors must be almost exclusively with the children: it must be their church, their pastor, their preaching, their sabbath. We suppose that the cost of sustaining every such laborer, to-

gether with the provision of a room or hall for their church, would be about one thousand dollars—perhaps something more; and certainly in some cases there ought to be one such laborer and one such church in every ward; and we may hope that, this system being once understood and in operation, all the churches in every ward, without a thought of any distinction as to sect, would unite in the support of such a children's church and pastor. And we do believe that such an organization is required, and ought to be sustained, as a permanent Christian fixture of labor and of power in the city. It ought to be supported with the utmost liberality, and borne also upon the prayers of all Christians. And while one stated pastor is maintained in every such organization, he might be assisted, through the week especially, by the voluntary efforts of members of the churches, willing to engage in turn as visiters to help look up and look after the homeless or neglected children, to scour about the docks for them on the sabbath, and to bind them to the sabbath and its influences. Personal labor of this kind is just what is needed by the members of our churches, to keep their own piety from dying out; and here is a great and most important field of missionary labor, where the harvest is plenteous, but the laborers, as yet, are almost none at all. The whole thing must be an effort of Christians, sustained by the offerings of all the charitable; it is just the remedy which God has provided in the gospel, for the prevention and cure of that youthful depravity which, without the influences of the gospel, becomes so astounding.

We have met recently with an interesting instance of the kind of benevolent watchfulness and effort requisite in carrying out such a plan. It is the experience of a philanthropic individual in Boston, to which we recur for an illustration. This gentleman, upon one of his

visits to the police court one morning, noticed among the prisoners a youth who was poorly clad, and for some cause was weeping. "Mr. S—— sat down by his side, and the following conversation ensued: 'Why are you here, my son?'—'I am accused of selling newspapers, sir, without a license.'—'Are you guilty?'—'Yes, sir.'—'Have you been arrested before?'—'Yes, twice.'—'Why do you persist in doing it?'—'Because I don't know what else to do to get a living.'—'Have you a father?'—'No, sir, my father is dead.'—'Is your mother living?'—'My mother is a drunkard; she does not take any care of me; I don't know where she is now.' As he uttered these last words, the deep waters of the little fellow's soul burst afresh, and he expressed his grief aloud. 'Where do you lodge?' continued the philanthropist. 'Near Union street, sir; I pay a shilling a night for my lodging in advance, and I buy two plates of beans in the course of the day, for which I pay as much more.'—'How do you spend your evenings?'—'I walk about the streets, or go into the auction-rooms.'—'Why don't you sit down, in the house where you lodge, by the fire, and read?'—'Because the woman of the house is poor. She has no room for me at her fire.'—'Would you like to go into the country and work, if a place could be obtained for you?'—'Yes, sir, I would be glad to go and work for my living. I don't want to stay in Boston; but I have nobody to get a place for me. I don't want to go down to the jail again.'

"Mr. S—— now spoke to the judge respecting the prisoner. The clerk of the court said it would be of no use to try to do anything for that boy, because he had been twice sent to the jail for the same thing before, and it did him no good. 'That is a good and sufficient reason,' was the calm and determined reply of Mr. S——, 'why he should not be sent there again.'

"After some conversation, the judge reduced the fine to one cent and cost, which the philanthropist paid, and then, taking the boy by the hand, they both left the court. Mr. S—— took the boy to his own house, and supplied him with food and clothing, and then obtained a good place for him in the country, at nine dollars a month."

Now this was genuine benevolence—neither priestism, nor Levitism, nor Saduceeism, nor Phariseeism, but *good Samaritanism*, the only *ism* to which a man of Paul's genuine charity would be willing to belong. And what can be done in one instance can certainly be done by all. If one benevolent individual can do such a world of good by his personal efforts perseveringly continued, what could not the organized, systematic energies of our churches and of the whole community accomplish? Why, let there be union, and heart, and earnestness, and perseverance, in the effort, and not one of all these thousands of degraded, wretched boys now training up for the prison or the dram-shop, need be left or lost amid these pernicious influences. We say, if one can be saved, snatched from the jail itself, and the jaws of a life of fixed and branded infamy, so can all. It needs but union, energy, heart, perseverance, and life.

You see, now, our plan is, to bring the truth to bear upon youthful hearts and consciences, before they have grown into the searedness and immutability of criminal indulgence. It is to bring the children of the poor, the ignorant, and the vicious, to Christ, and to put a garrison in their hearts for him, before they are entirely taken possession of by Satan. We propose to do this, by giving them a sabbath of their own, a preacher of their own, and a church of their own; and by vigilant, permanent endeavors, not only on the sabbath, but through the week, to keep them under all these influences, and by these means to prepare them for suitable places of indus-

try, or of higher and more extended education. There is nothing in the plan exaggerated, nothing fanciful, nothing impracticable; but it is just as feasible as the establishment of a church for grown people, and, permit me to add, it is in some respects much more important. You perceive that it is and must be mainly a work of the church of Christ, and it is just *the* work which Christ has appointed the church to do, and which will be certainly left undone if the church of Christ perform it not. Her great work is, to be holding forth the word of life, to be bringing the world to the Bethesda of divine truth, to be pouring divine truth into immortal minds, and by missionary effort, where such is requisite, to be preaching the gospel especially to children and to the poor.

But now, if you expect the church to do her duty to the children of your city, you must not throw obstacles in her way, nor suffer them. You must, above all, help the church in the protection of the sabbath. What can ever *be* done, if this be *not* done? Just suppose that this city should make a contract with a gas-company, to supply the city with light; and suppose at the same time that a company determined to keep up a monopoly of selling oil or ardent spirit for this purpose should be permitted, undisturbed and unpunished, to break up the gas-company's fixtures as fast as they were laid, or to break holes in the gas-pipes, so that their material of light should be most materially wasted. Would it be possible, under those circumstances, for the company to proceed, or to accomplish their undertaking? Must they not justly demand your protection, and would you not be bound to protect their works and fixtures from the injury of marauders? Just so, what can the church do toward supplying the city with the light and life of truth divine, if you suffer the sabbath, which is their main conveyance-pipe, to be broken down, holes made in it, and

grog-sabbaths laid as fixtures by the side of it? Why! there never was a more glaring inconsistency in the world, than to see the energetic chief of your police at one end of your sanatary cordon of law and influence calling upon you to look at and prevent the annual sacrifice of thousands of children in vice and ignorance, and at the other to see the city authorities permitting the statutes framed for protecting the sabbath from the desecration of the sale of ardent spirits, to be broken through with the most perfect impunity! Your police, with their engines, are turning water on the fire of crime to extinguish it: your authorities, that should execute the laws, are permitting men in multitudes to pour in oil and ardent spirit from their four or five thousand engines to increase it! Now, the genius of the gospel thus outraged, and the energies of the church thus baffled and crippled, if they were constituted a grand jury, to indict the main authors and supplies of boyish vagrancy and crime, would most certainly present, *must* present, the sabbath liquor-shops, and other similar nuisances, by your permission maintained, as the grand sources of the evil. There is no more doubt that they are such, than there is that alcohol itself has been discovered. They not only offer the places and the causes of temptation to children, but they minister to the degradation of parents in such wise that the children are brought up in evil from the outset.

But again: if you expect Christianity to help you to redeem your city from the shame and curse of such a state of youthful depravity and misery as has been unveiled before you, you must protect the boys themselves from the nuisance, the injury, the profligacy, of being employed to outrage the sabbath by the sale of Sunday newspapers. Here, again, while you suffer this pestiferous and growing evil, you are just pouring oil on the

fire of crime, and directly preparing the way for such an annual report from the police as has been laid before you, while you are crying out to heaven and earth to stop the conflagration!

And very likely there are some who make this benevolent outcry, and wonder where the energy of the Christian church lies dormant, that it does not put a stop to such evils; who themselves are directly feeding those evils, by buying on the sabbath their newspapers from the boys! Now they can not possibly be ignorant that in doing this, they are most directly feeding and fanning this fire of sin and misery. They buy the newspapers of these ragged boys, and then forsooth are exercised with great pity for their destitute, desperate, depraved condition! They would not *give* them a single sixpence on the week-day or the sabbath-day, if they came begging. Oh no! that would encourage vagrancy and crime. But to the vagrancy and crime of newspaper-mongering on the sabbath they have no objection, and will give the sixpence for the newspapers, though knowing the great probability that it will carry the poor boy to the next grog-shop. I am reminded of Mr. Coleridge's keen satire upon those persons of sensibility without benevolence, who are prompted to remove those evils alone which are present to their senses, or disturb their selfish enjoyments. "Provided the dunghill is not before their parlor-window, they are well contented to know that it exists, and perhaps as the hotbed on which their own luxuries are raised!"

And here we would ask those professed reformers, some of whom have endeavored to throw upon Christianity itself the blame of all the permitted inequalities and evils in society, why *they* do not lend *their* help in this matter? How is it that they can be making the air ring with their demonstrations about the rights of la-

borers, the provision of work, and the protection of industry, together with the wickedness of permitting the poor, the ignorant, and the depraved, to continue poor and wretched amid the means of wealth and happiness, when they are doing nothing at all to put down the very indisputable causes of nine tenths of the crime, inequality, poverty, and misery, of this city and of all the world? How can they pretend to a disinterested care for laborers, while they look on with comparative indifference and see the laborers, and their hire, and their families, trodden under the hoof of the genius of rumshops and sabbath-breakers?

We have no quarrel with the reformers of any name whatever, for any good they can do in any way—in building lodgings, soup-houses, washing-machines, labor-protecting associations, or what not; we hail all the advancement they can possibly accomplish in society by any right means; we rejoice in it. But we must say, that the professed zeal of any class of men in behalf of laborers is quite open to the charge of hypocrisy, so long as they can look on without interference, and permit the sabbath-breaking rumseller not only to rob them of their wages, but to fasten such direful habits upon them that their power of labor itself is destroyed, and their families and homes converted into scenes of misery, and nurseries of materials for the records of the criminal police. And as to their theories of political economy instead of the gospel, they are about as wholesome and efficacious as the milk-distilleries themselves, instead of our pure country dairies.

But we close with reminding you, that when an evil of such ghastly features has been unveiled before you so clearly as in your police reports, and when your attention has been turned to it so explicitly, the responsibility of the city in regard to it, and our accountability to God

for its existence, can no longer be avoided by the plea of ignorance. We are bound to act energetically, prayerfully, perseveringly, for the redemption of these thousands of helpless children thrown upon our charities. Nay, we will not say charity. The suppression of these evils, or the prevention of them, is demanded by common justice; nay, further, by the bare law of self-preservation. If we let these things go, the stones out of the wall of the edifice of our prosperity will cry out against us, and the beams of society answer to the cry; the very organization of the community being such as to constitute an altar to Moloch in the midst of it, with thousands of youthful sacrifices. Society, in such a case, is like a bloated whale, fattening by the destruction of shoals of young shrimps.

And, moreover, it is bare indifference and neglect, for the most part, by which all this ruin is consummated. By a kind of universal allowance, you have consigned a large proportion of your population to a living moral sepulchre, in the midst of a city that ought to be a metropolis of truth and righteousness for the world. And from the jaws of the sepulchre of such a life, you may trace the fearful funeral array of souls, in long and ceaseless procession, down to the gates of hell. How shall we answer, in the judgment, for the children thus sacrificed? Let them NOT be sacrificed! Suffer the little children to come unto Christ, and forbid them not. But you do forbid them, if, in the midst of such influences, you barely leave them alone. If you neglect them, you exclude them; and that, too, in the midst of one of the most Christian cities on the face of the globe —in the midst of a city with the light of the gospel blazing, and its comforts abounding, at every step. But this light and these comforts, instead of being as an atmosphere, you convert, by the neglect of these chil-

dren, into a vast curtain, behind which they are shielded from your recognition, and on the bright side of which you can sit and sing, beforehand, of the blessedness of heaven, preserved in happy unconsciousness or forgetfulness that in the dungeon-depths of your own social edifice there are thousands, whom you might rescue, left by you to grope their way to sin and death eternal! We say again, suffer the little children to come unto Christ, and forbid them not. But you do forbid them, if you neglect them. Hear the words of Christ, and ponder upon them, and you can not deny—you will not wish to deny—their solemn application:—

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was a hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

"Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

"Then shall he answer them, saying, Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal."—MATT. xxv.: 31–46.

THE SABBATH.

BY REV. GEO. B. CHEEVER.

The Necessity of Protecting the Sabbath in our Cities as well as in the Country, from Desecration; and especially from that Pernicious Form and Cause of its Profanation:—

THE SUNDAY LIQUOR TRAFFIC.

In this plea, we wish first of all to look to His example, who *went about doing good*, and whose will, as the Lord of the Sabbath, we are bound to ascertain and obey. On one memorable occasion, recorded in the sixth chapter of the gospel according to Luke, while our blessed Lord was engaged in one of his miracles of healing mercy on the Sabbath-day, he encountered the jealousy and malignity of the Pharisees, and took the opportunity of showing to the people the true nature and obligation of the Sabbath as a day of piety and love. He said to his carping enemies, "I will ask you one thing: Is it lawful on the Sabbath-day, to do good or to do evil? to save life, or to destroy it?" He said also to them, on another similar occasion, that the Sabbath was made for man, and not man for the Sabbath, and that therefore the Son of man, who came into the world to die for man's salvation, to bring man back to God, was Lord also of the Sabbath, for man's good.

After dwelling for a moment on the law of the Sabbath, as expounded by our blessed Lord, and the means of maintaining it, we will look also at the peculiar obligation and necessity laid upon us, by reason of the nature of our institutions, to keep the Sabbath from

desecration, as the only safeguard of our prosperity and happiness, both temporal and spiritual.

The law of the Sabbath was from the first a law of benevolence, a law appointed for doing and getting good; for doing good by getting it, and for getting good by doing it. It was intended to prepare the people, beneath its operation, for a life of active benevolence; and to sustain them, by the fixtures of a life of piety to God, for a daily obedience to God's law through every week. Every violation of the Sabbath was therefore destructive of the law of love. It was a violation to do evil on the Sabbath, most certainly. It was also a violation to tie up the Sabbath in a bag of such human superstitions, to put such a pharisaical interpretation upon it, and to overlay it in such manner with punctilious traditions, treading out the spirit of it by the letter, as to prevent or restrict men from *doing good* on the Sabbath. Our blessed Lord announced himself as the Lord, the interpreter, and owner of the Sabbath; and as on another occasion he cleared the temple of those who bought and sold in it with a scourge of small cords, so, on the occasion mentioned in the sixth of Luke he interposed his Divine authority, and with the scourge of his simple questions to the consciences of his hearers, cleared the Sabbath of its violations, and set it back upon its own high ground of love.

Now, if it is lawful to do evil on the Sabbath, then is it lawful, pre-eminently to make a traffic of ardent spirit on the Sabbath, for that is one of the most gigantic and powerful forms of evil, with which sin has ever cursed the world. If it is lawful to destroy life on the Sabbath, then is it lawful to license and sustain spirit-shops for that day and that work. But if it is lawful to do good on the Sabbath, if that, by God's law, is both the object of the day and our duty, then is it lawful to put down by

law and practice the traffic in ardent spirit on that day. It is not only lawful, but a supreme obligation and necessity, both of duty and of life.

A new and formal gift of the Sabbath to our race was a part of our blessed Savior's charter to mankind. He who went about doing good declared that the Sabbath was made for man, and not man for the Sabbath; a means, and not an end; it was for man, to bring man in holiness and happiness to God, and not man for itself, to run him in a mere formal mould of its man-prescribed observances. The scribes and Pharisees, hypocrites, would cut and square men by and for *their* sabbath, not God's; Christ would prepare men, by the *true* Sabbath, in its purity, for God. He declared that it was God's gift of love and mercy to man, God's and man's property, not Satan's. The example, the spirit, the command and the love of our Savior, bind us to accept and guard his gift, to take it out of Satan's hands, and keep it in Christ's hands, and under the control of good men and communities for Christ's purposes. As the Sabbath was made for man, and given to him, it was so done, that in it he might give himself to God, and by it, in Christ, become a partaker of God's holiness and happiness. It was so done, that in it, by the preaching of the gospel, mankind, believing in Jesus, might be saved. It was so done, that in it man might have leisure and rest from his earthly occupations, and time and opportunity to devote himself to the care of his spiritual interests, and the preparation of his spiritual being for another life. It was given to man, that man might use it, according to God's instructions, for his own good, and that, so using it, the prosperity and happiness of neighborhoods, communities, cities, states, and nations, might be secured, and made permanent and uninterrupted by it.

Now the means of doing this, and of thus maintaining

the Sabbath in its purity and power according to our blessed Lord's gift of it, example in it, and command in regard to it, are to be ascertained both by the nature of the institution, as a religious institution for God's worship, and by the express precepts of God. It is an institution of God's worship for man's good. The interests of society, as well as the personal and spiritual good of men, are therefore concerned in keeping it secure from such violations as would turn it from its appropriate object and use, and convert it into an engine of evil. The foundation and possibility of its power to bless mankind depend solely upon its religious observance; for it was intended to bring men to God, and make them obedient to him; and if it does not accomplish that, if it be turned aside from that purpose, and be made the vehicle of men's worldly gain or pleasure, it is an injury and not a benefit, a curse and not a blessing. All possible efforts should therefore be made to guard the quiet religious observance of the Sabbath-day, to bring its privileges within full scope and reach of all classes, to shut off as far as practicable those influences, which would debar men from its sacred enjoyments, and to restrict and keep down those things which in the shape of businesses or amusements, would desecrate it, and prevent its good intention from being realized.

Let us now turn back to the example of a case in the Old Testament, in which God's servants took hold of this very work of wresting the Sabbath from Satan into whose power it had fallen, and of bringing it back to God, and themselves with it and by it. Ever since the world began there has been this great conflict going on between good and evil for the possession of God's Sabbath. In every form of false religion, and every corruption of the true, the grand point of evil has been the weakening, perversion, or destruction of God's Sabbath;

for if the adversary of God and man can accomplish that man and man's happiness are wholly in his power. He made the sons of Eli and of Samuel sons of Belial, that knew not God, and the Jewish republic itself was revolutionized, and a kingly government came in its stead, greatly by the desecration of God's Sabbaths. And then again the ruin of the kingly government followed from the same cause; and at the time of Nehemiah, the Jewish capital had been sacked and abandoned, and the Jewish nation carried into captivity, mainly, almost entirely, as God himself declared to them, in consequence of their violation of God's law for the Sabbath; the desecration of which brought in its train every other evil, weakness, and crime. If they had kept that law, they would have kept their own state of prosperity and happiness. Their abandonment of that law was the whole source of their increasing guilt and misery, and of God's abandonment of them to the tender mercies of the heathen which are cruelty, and the Moloch usages, of kings and nations, without a Sabbath and without love.

But now on the occasion to which we refer, recorded in the book of Nehemiah, God called them back; for though his indignation had wasted them, it was for chastisement, not utter destruction, and his tender mercies were again in their power. But their land meanwhile had been filled with emigrants from sabbath-breaking nations, and from a vicious population, that neither knew, nor cared for, nor observed the Sabbath, but bought and sold on that day as on any other. As soon then as the Jews returned from their captivity, their first care under Nehemiah, after they had finished building the walls of Jerusalem, with excessive anxiety and labor, working for months with both trowel and sword in their hands, from the light of the morning till the stars appeared; their first care after these labors, was to rein-

state that law of God, which had been trampled under foot, and to set up again in purity and power those sacred institutions, unrivalled in beauty, and precious beyond all price, upon the keeping of which depended their whole life and prosperity.

They knew that in the preservation and right observance of the sabbath were centred the springs of their whole superiority over the nations round about them, and their whole enjoyment of God's favor. They therefore went to work at once to resuscitate the Sabbath, and to take it out from the power of those hands that had desecrated it. Their first great measure was that glorious covenant of return to God's law, in which, besides the separation of themselves again from the people of the lands unto the law of God, they combined a principle sure to do its work, the principle of abstaining from other men's sins. They needed only to observe God's ordinance themselves, and carry its provisions strictly into exercise, and the violation of it on the part of their enemies, and of the emigrants, would cease in their city. If the people of God in Jerusalem would, one and all, absolutely refuse to have anything to do with the sabbath-breakers, in encouraging their traffic, then they could carry into effect the provisions of God's law against the violation of the Sabbath, and such desecration was sure to cease. But if they did not first abstain themselves from all participation in other men's sins, they could not possibly keep down those sins. So they just entered into an oath to have nothing to do with those that sold aught on the Sabbath, or exposed aught for sale, and then the magistrates could successfully enforce the provisions of the law against such Sabbath traffic.

Nehemiah himself, strengthened by that covenant, took the thing in hand. He shut up the fish-market, where the men of Tyre had been accustomed to bring their fish,

and a whole chaos of sea and land ware besides, to sell on the Sabbath, to the children of Judah and in Jerusalem. He shut up all the grog-shops, and indicted those whom he found treading their wine-presses on the Sabbath, and lading their asses, and bringing in sheaves, grapes, figs, wines, and all manner of burdens into the city on the Sabbath-day. He took hold of the nobles with a strong hand, and dealt alike with high and low, rich and poor, with great energy.

In addition to this, every evening before the Sabbath, so soon as it began to grow dark, he commanded the gates of the city to be shut, and not to be opened again till after the Sabbath; and he set watchmen at the gates, and commanded the Levites to prepare themselves, and make it a part of their business to keep the gates, that the Sabbath might be sanctified, and that no burden might be brought into Jerusalem on that day. Notwithstanding this, the merchants and sellers of all kinds of ware came as usual, and supposing that this was but a temporary flurry of reform in the city, knowing neither the covenant that had been entered into, nor the character of Nehemiah, lodged without Jerusalem once or twice, and there bided their time and tempted the people. Then Nehemiah indicted them also, and said to them, "Why lodge ye about the wall? If ye do so again, I will lay hands on you." From that time forth came they no more on the Sabbath. Nehemiah was perhaps the best mayor of a city the world ever saw. He was afraid of no man, and of no clan of monopolizers or traders; but being backed up by the covenant and the people, and resting on the law of God, every man was afraid of him, and no man dared to sell wine or strong drink on the Sabbath. His power, under God and his law, for success in this reform, was in that covenant. And his aldermen and common council never

licensed groggeries, or avoided indicting offenders, for the sake of getting votes. But if those who put their seals to that covenant, had some of them rented shops in Jerusalem to those who would sell wine and strong drink on the Sabbath, and others of them taken a Sunday-morning newspaper once in a while before service, and so patronized and winked at sins which they had sworn with an oath neither to commit nor sanction, Nehemiah's power of public opinion would have been cut off, and Satan would still have kept possession of the Sabbath. But the Jews in this case were not such monstrous hypocrites; they kept themselves pure from other men's sins, and supported their excellent mayor in his energetic and faithful execution of the law.

Now this combined moral power, and faithful, unhesitating execution of the law, growing out of it, and sustained by it, to do good and not evil on the Sabbath-days, to save life and not destroy it, is precisely what we need. A great part of the evil among us arises from the miserable Sabbath-breaking and drinking habits of very many of the emigrants pouring in upon us from dram-drinking and Sabbath-breaking Europe. England, the wealthiest nation on the face of the globe, after letting the great part of her population grow up steeped in poverty, in ignorance, and beer-drinking, ships off her paupers to this country, that her own oligarchy of wealth and power may not have to bear the tax of supporting them. Shame on her combined luxury and cruelty, opulence and meanness! But, these things being so, we have double need of some dike against this black sea of drinking and Sabbath-breaking. There is a greater need of this, arising out of the peculiarity of our institutions, which are such that nothing but religion and a pure morality in the people can sustain them. Were we Americans alone, and the growth of character, of our

own institution, under New England and American influences, there would be very little difficulty, and comparatively very little Sabbath-breaking. It is with us, as in the case of Nehemiah and the Jews, the people of other lands mostly, accustomed to a lax observance of the Sabbath, or an entire neglect and profanation of it, that make this evil so enormous. And this just imposes on us the responsibility of greater earnestness and effort, because of the danger to which our institutions are exposed. The right observance of the Sabbath, according to our Savior's intention in its gift to man, is with us the only bulwark and life of continued freedom and prosperity. This becomes more than ever apparent, in a comparison of the social state as it is constituted among us, with its constitution in the greater part of Europe.

In English society, for example, to take one of the best patterns there, the world of life, manners, and influences, has been likened to a series of concentric rings, laid flat upon one another, but without any other connection than that of proximity in time and place. You may strike one of them, but your blow does not resound in the others, is not transmitted through the whole. In this country it is entirely different. Society here is one united connected body. It is not like concentric rings piled one above another, but it is like a vast spiral of rings, rising and running into one another, like the folds or involution of a screw. There may be thought some exceptions to this rule, in some of the foreign ingredients mingled with our home manufacture. The Roman catholic element, so far as it recognises allegiance to a head called the pope, who himself, it is declared, can never be anything but a sovereign, never a subject, might be supposed hostile to this homogeneousness and oneness of our social and civil system. But on the whole it is true, that society with us is made up of rings as in a

spiral, rings passing into one another, from the lowest to the highest. The lowest finds itself, by virtue of the action of the whole, insensibly rising into the next grade above, and that grade or ring finds itself as insensibly, and gradually, and without violence, or marked change, rising into the next, and that into the next, and so on to the last; no one by displacing another, but following into the place made by the other in the motion of the whole.

The full realization of this state of things would convey an image of a perfect society. The perfection of society is not, on earth, nor ever will be, society without distinctions or inequalities, but with them; the poor always with you, but always rising by you, and by your help; the ignorant and vicious always with you, but instructed, enlightened, reclaimed, by you, for you, and rising through your instrumentality. This is social progress, neither levelling down, nor levelling up, but rising continually from lower to higher. A man may cast himself out of this progressive series, this onward and upward movement, if he will, by bad behavior, by continued ignorance, bigotry, and depravity, and then, the screw of society, instead of carrying him up, goes over him. But any man may also, if he will, keep himself in the train and place of onward and upward movement. And any class may do the same, though a class as well as an individual, may keep itself secluded and degraded.

In the perfection of such a social constitution, under such a law of progress, it is manifest how incalculably greater must be the power, the capacity, the energy, of the social and civil body as a whole, than it can be in a state where society is laid or piled as in rings, and not connected as in the spiral. It is as much more powerful in the former case, the connected spiral, than in the

latter, as a screw is more powerful than a bunch of rings soldered together, but not passing into one another. The social state of England is the pile or bunch of rings, some of lead, some of iron, some of silver, some of gold; concentric, but not spiral, cemented together by the solder of a powerful government, and an enormous state debt, but still more, even without any cement, by the heavy pressure of one class upon another.

In such a state of things, the whole force of society can not possibly be brought to bear upon any given great and good object. The whole pile of metallic rings will not sound together. You may bring out a sharp ringing sound from one ring, but the next will give nothing but a dull heavy jarring. You can not make the whole pile ring to a note struck upon the bottom, or the top, or the middle. But if you have your spiral of rings, passing into one another, the sound runs from one to the other, and indeed through the whole, with greater or less power and clearness, as the case may be. And in a spiral which is always rising, a steel spiral, suppose for example, the ringing clear note, which begins by striking at the lower, grows deeper as it rises, till at the top, where it rings off into the surrounding air, you have it careering like the peal of a musical bell. Just such *may* be the voice of society; just so consentaneous, rising, deepening, harmonious, and clear. It depends altogether upon the influences which are set a-going, and kept acting.

Now you may set your steel spiral, or suppose it set, into what you please, at the bottom; a metallic plate of whatever nature or construction; but, whatever it be, the influences which it takes up from that plate, it will carry up from grade to grade consecutively. If you set it into a Sabbath-plate, so to speak, into the fundamental social institutions of the Sabbath, recognised and maintained *as* a fundamental social institution, it will not

cease to carry up those influences. You must, however, have that institution at the bottom, and keep it there. You might or may, indeed, have it half or two thirds the way up, surrounding the spiral at that point; but whatever influences may then and there be taken up into the spiral system, will be overtaken also, and run into, and weaken or overcome by the adverse influences rising up from below, whatever be the antagonistical plate of influence into which you have permitted the lowest ring or twist of the spiral to run at the beginning. If that be a grog-shop, the theatre, houses and habits of dissipation and ill-fame, the action of the spiral will carry up those influences.

Whatever of good you expect to make universal in society, you ought to begin it from below, or at least to make its application there as invariable, punctual, and perseveringly and simultaneously, as at any higher point. Begin it there, and you are quite sure to carry it through the whole; for there is not one surer law in morals, than that law in our social state, by which the individual or class at the lowest point of the spiral, if acting in obedience to the principles of religion and morality, with industry and knowledge, will be sure to come to the highest. But if you do not begin it there, but at some other point, and meanwhile, by your neglect and indifference, suffer a habit or influence adverse to piety and good morals to begin, you can not prevent that influence disastrous and powerful, from overtaking the other, and disappointing or neutralizing it, even where it was at first applied with success. Vice propagates itself upward, sideways, any and every-wise, but morality does not so easily shoot downward. It is true that we look upward for examples, but still more around and down, if not *for* examples, at least subjected to influences, which insensibly regulate and form our habits. If we are

somewhat above the multitude, still we regard them, and are influenced by them; if we are below them, we regard them; if we are on a level with them, we regard them, and are in the main satisfied, although we do not rise above them in goodness, with that degree of goodness which just prevents us from falling beneath them. Comparing yourselves among yourselves, is an evil, even in Christian society, as old as the times of the apostle Paul.

Now the institution of the Sabbath is an institution for the poor, and for them it ought to be protected and guarded. It is eminently the poor man's friend, and the poor especially ought to be preserved from the efforts of their enemies, who would deprive them of the blessings of that day. As far as society is able, it ought to preserve the poor from temptations to evil on that day, and to strengthen for them the obligations, as well as the opportunities, of good on that day. On that day, above all others, the influences of good should be applied to the poor, to the ignorant, and as much, and as simultaneously, and as uninterruptedly as possible, to the lowest classes, or rings, in the spiral of the social state. They are everywhere needed, but there especially, in the depraved heart as well as the outskirts of society, they must be applied. The Sabbath, and the gospel to accompany it, were given for that purpose, to reach all classes, and bless all; and we are bound to look to it that the class which eminently needs the resting and ameliorating influences of the one sacred day in seven, be not defrauded of their birthright by those who would steal it from them, not with the temptation of anything so good as a mess of pottage, but with the elements of damnation, bringing liquid fire, and distilled death, into their hearts, their homes, their dwellings.

The fundamental, irrisistible power of the gospel, as

promulgated by the Savior of mankind, depends on this, that it is directed into, and goes into, the heart of the masses. It is a system for the poor, and begins with them, and not with any other class in preference or exclusively. It is a missionary system, and mission churches are needed, not only in heathen lands merely, but in all our cities, where the gospel may come to the poor, even if the poor will not come to the gospel. It is externally almost the central evidence of the Christian system as God's system, that *to the poor the gospel is preached.* And hence when John, who had been cast into prison, sent messengers to inquire of Christ more definitely and explicitly whether he were the Messiah, (for the lonely imprisoned forerunner of Jesus had his hours of doubt and discouragement) our blessed Lord wrought many miracles in the presence of the messengers, and then sent them away again to John to tell him all that they had seen and heard, but added, as the climax of all evidence, and the most heavenly and convincing proof, that could be given, *to the poor the gospel is preached.* And that went straight to John's heart, and met his wants, and the Lord Jesus knew that it would; and when the messengers recounted to John all that they had seen and heard, though, through all the array of external miracles related, he may still have had some misgivings or questionings, yet when it came to the last, *to the poor the gospel is preached*, then John knew that it was Jesus. "That is Christ," said he, "that is the Messiah, and none other; that is Immanuel, God with us! Mine eyes have seen thy salvation! Let thy servant depart!"

The institution of the Sabbath is a fundamental social institution. As such it is to be regarded and protected. It is just as fundamental and social as the institution of marriage, and just as essential to the good

of society to be preserved in its sacredness, to be guarded from desecration. It is the most social institution in the world, and even in that respect alone the most cementing and beatifying to society. It is to the purity and happiness of society what marriage is to the purity and happiness of the household. It is to the very existence and possibility of a refined and healthful society, what marriage is to the very existence and possibility of a refined, healthful, and happy family. And we put these institutions together, as to the obligations of society to cherish them, and in its power of government to protect them from outrage and injury. Government is as much bound to preserve the Sabbath from being profaned, and to protect the good in the quiet uninterrupted enjoyment of their social religious observance of that day, as it is to preserve the family from being profaned, and to protect it from the outrages of the seducer and the adulterer. If there be immoralities which destroy the sacredness of that day, and prevert or nullify its influences, and turn away or prevent society from its blessings, society is bound to restrain such immoralities. If it do not restrain them, it violates the obligation incurred to its members, as well as the responsibility it is under to God.

Now the form and texture of our social system are such as to impose a double obligation upon us, for the defence of this institution of our religious and social well-being. Our power, our purity, our happiness, must be that of the whole, that of all. The Sabbath can not be left to one class, or ring, as it might to one of the concentric rings in England to take care of. The influence of its observance or its desecration runs through all the ramifications of our social system. That system, regarded as a spiral, carries its influences from the lowest to the highest; regarded as a screw, it is tremendous

in its power for evil or for good. Let the whole energies of all classes be united in a good object, and our organization, our intimate connection and interpenetration of classes and influences, will make an example of supremacy in good, such as the world never saw. But if our good be turned into evil, how great is that evil.

Let it be remembered that there is no rejuvenescence possible for our institutions, if we suffer them to fall. There are no younger veins than ours, from which we can draw a supply of healthful blood. That which we are receiving from other sources is much of it corrupted, and relies upon the redemptive vigor of our own system to be cured. It is not as if we were having a tide of purely virtuous emigration pouring in upon us. And there is no captivity that we can go into for our discipline, and return after a temporary failure. The Jews had this advantage; they had been destroyed by the profanation of the Sabbath, and still, after learning this awful lesson of its value, had opportunity of salvation. God called them back from their captivity; and then the very first thing the true patriot did (and there never was a truer patriot than Nehemiah) was to reinstitute and reinstate the Sabbath. They had had dreadful experience of the hell on earth of a sabbathless society. For us there is no such probation. There is no Savior to come. God has no more time to spare in this world for such costly experiments, and besides there have been plenty of them, already, and the world is strewn with the carcasses of dead empires.

When tyrants would subjugate a people, they toss the Sabbath to them as a jubilee of sin. It was thus that James and the Charleses profaned the Sabbath with their books of sports. The preservers and defenders of liberty in the kingdom were those who protected the Sabbath against these incursions of its enemies. It is the best

defence of freedom both against the passions f the multitude and the despotism of the Jew. If the Sabbath had been kept in France, there would have been no French revolution, and no need of one. If the Sabbath by example and influence, had gone careening over the continent as Napoleon went, the Sabbath, with the word of God and its attendant influences, there would have been no need of the scourge of Napoleon's armies, and Europe of this day would have been enjoying the blessings of freedom, and of quiet social order. The Sabbath is the nurse of freemen and the dread of tyrants.

The Sabbath in a great city is of incalculable importance to our temporal interests as well as our spiritual. But in proportion to its importance as a sacred day, is the evil of its perversion, and the capacity in it of being used as the most tremendous engine of corruption. It is God's day; if it were not, if Satan now had possession of it as God has, we might despair of the world's salvation. And now, as it is, if we let it be taken as a day of labor and profit for grog-shops, to make men drunken, we are mad. All the days in the week put together can not have so dreadful a power in promoting intemperance, among young men especially, as the Sabbath with the grog-shops open. In the week, multitudes are too busy to drink, too laborious to be tempted. But on the Sabbath they have a breathing-time, a time of relaxation and rest. Tempt them then, and it is the very triumph of hell. Open these infernal doors to them, and draw them together in social mood, with hours of revelry at their disposal, and what can save them? There was some hope in the Sabbath to save them from the week, but what shall save them from the Sabbath? The week itself, of labor and of temperance, can not do it. Their *Sabbaths* make men's character. If *they* are well spent, they are like bridges over the whole week's temptations

and dangers, by which the soul goes safely. If they are ill-spent, the whole week's virtue can not bridge *them* over, for they are a hebdomadal descent into hell, and they carry the week with them. It may be said of the Sabbath, as our blessed Lord said of the very light of God in the soul perverted. If the *light* that is in you be darkness, how great is that darkness! The Sabbaths are the light of the week and of the world's business; but if the world's grand vices be turned into the Sabbath for their jubilee, it were better blotted out. The Sabbaths are a fountain of spiritual and intellectual nourishment for the people, but if you fill the fountain with strong drink, it becomes the people's greatest curse. It is as if a company of men should be license to poison the Croton reservoir once a week with a barrel of arsenic.

Nor is this the only profanation of the Sabbath, against which we ought to be protected by our legal authorities, although it is the most glaring evil. There is another, to which we feel bound to refer, and that is, the sale of Sunday newspapers. We speak of this, as well the rum traffic, as being an intrusion, a monopoly by a particular small class, an advantage in trade stolen under forbearance of law, and a great evil sanctioned, which, if it came in the shape of some useful article sold by virtuous men, would soon be put a stop to. If men went about selling religious books on the Sabbath, we should have an outcry from the very profaners of the Sabbath. Or if our butchers were to get up perambulating stalls for Sunday dinners, nice roasted fowls, beef-steaks, oysters, and were to go about vociferating those eatables, we doubt not such a monopoly as that would be exclaimed against. And yet any trader or class of tradesmen in the city have as much right to hawk about their goods as the newspapers. It is a monopoly and an intrusion

that ought no more to be permitted on the part of any class, than a man would be permitted for his own private benefit, to build a booth or a warehouse in the middle of Broadway. The Sabbath is as much public property, to be kept clear of all intruders and speculators, as Broadway.

But it is the Sabbath traffic in liquors which is doing more than all other causes together to break down and destroy this safeguard of our religion, our liberty, our prosperity. We want a public sentiment, strong and intense against it. We had such a sentiment once, and those educated among us, and accustomed to a Christian Sabbath, and acquainted with our public morals, had too much self-respect to violate it. But the vast multitude of foreigners from lands and neighborhoods where there was almost no Sabbath, and no temperance reformation, and no public feeling stamping this traffic as immoral, have broken in upon this public sentiment; and it is one of the most melancholy spectacles in the world to see such a thing taking place. All good patriots are called upon to throw themselves into this breach.

It is impossible to exaggerate the importance of this subject. The keeping of the Sabbath is the sheet-anchor of our salvation, temporal and spiritual. We shall not long maintain our superiority to the nations of Europe in freedom and happiness, if we let the Sabbath fall into neglect and profanation. We shall have worse revolutions and ruin here, than they are having there, if we let the Sabbath go. And it is a sad and fearful spectacle to see any diminution of the reverence with which the Sabbath has been regarded among us. Ten thousand times better the severest Puritanic strictness, or even the very letter of the Mosaic law, than the laxity, the infidelity, the desecration introduced in great measure from abroad, and sustained and increased so alarmingly

by the undisturbed temptations to Sabbatical intemperance. The poet Cowper beautifully says, speaking of the charming and simple religious books that pleased his childhood:—

> T were well with most, if books that could engage
> Their childhood, pleased them at a riper age;
> The man, approving what had charmed the boy,
> Would die at last in comfort, peace, and joy,
> And not with curses on his heart who stole
> The gem of truth from his unguarded soul."

We may apply this to our early, native, New England reverence for the Sabbath, that reverence which by God's blessing had come down to us as an heir-loom from the piety of our pilgrim-fathers. If there is any curse deserved, any anathema more terrible than another, let it fall upon those who labor to destroy that native, home-born reverence, and to trample the Sabbath under the swinish hoof of infidelity and intemperance. If he who steals the truth from one soul is to be held accursed, what indeed shall be said of those who steal it from a nation? What shall be said of those who break down and put to scorn that sacred hedge around the religious observance of the Sabbath, that strong and religious public sentiment against its profanation, which a few years ago no American, who could hope for a respectable position in society would have dared to violate, for he knew its power, and was well aware that the man who attempted to break it down would be scorned and rejected by it. But men come in, ignorant of this sacred public sentiment, strangers to it, and entirely out of its circle, and, deterred by no fear, trample down the Sabbath with impunity. And such an example being once set, the prescriptive sacredness of this admirable public feeling is broken, the angel is gone that helped guard this gate of paradise from intrusion, and fools and sots rush in, where angels and true patriots

would not have dared to tread. It is a sight to fill the bosom of a true lover of his country with intense anguish. We are glad enough to have our country a refuge for the oppressed; we welcome them, of whatever name, language, nation; but every Sabbath-breaker is a curse to the country, and we would rather have every foreigner that starts from Europe, to set up the traffic in liquor as the means of his subsistence in this country, sunk to the bottom of the ocean, rather than come to recompense the enjoyment of our privileges with the destruction of our morals and religion; rather than come to accomplish the desecration of our Sabbath, which is the only safeguard of our prosperity and freedom, the only insurance of the favor of our God. We fervently wish that instead of the easy importation of such examples, there were thirty thousand miles of ocean between us and Europe rather than three; yea, we would rather have an impassable gulf, than our dearest institutions trampled on.

And it is a very solemn question, inasmuch as the tide of emigration sets, and will continue to set still more strongly from Europe to America, what are the moral and religious influences and examples by which the new comers shall be surrounded, and what are the institutions, not of government merely, but of daily life and manners, into the bosom of which they shall be received, and by the power of which their own future being shall be moulded. Here again, in view of our present and future relations to Europe and the world, no language can tell the importance of the preservation and protection of the Sabbath, in all its religious power and sacredness. For the sake of the continuance and increase of our usefulness among the nations, for the sake of the power of our influence in purity and wholesomeness, in all social order, and as the great example of an equal civil and religious liberty to all the world, the Sabbath must be

sustained; for it is the foundation of all our good; it is the helm of our destinies. And shall we make intemperance the pilot? Shall we relinquish the ship to the guidance of influences, under the power of which no wise discerning merchant would venture a single cargo of his goods across the Atlantic?

What shall we do for the poor of our city? What is the talk and pretence of socialism, as a cure-all for the evils of a poverty-stricken and degraded society, if, letting the morals and religion of the people, in God's only constituted safe-guard and training of them, the Christian Sabbath, go by the board, it turns only to material interests, associations of house and labor, rents and prices, banks and all that, and leaves the spiritual being to corrupt and perish? And of what avail even, would be mission churches, so long as for one such place sustained for preaching to the poor, there are five hundred places licensed to make them drunken?

The weight of this misery is mainly on the poor. It is the sanction and pressure of a professedly Christianized social state, trampling them down by the agency of the demon of ruin. A professedly Christian socialism is responsible for this misery, because, while it has the power to stop it, and while there are the most just and wholesome laws against it, it winks at it, permits it, does not execute those laws, and silently sanctions that evil, which in its legislative capacity it condemns and stamps as illegal. This is a monstrous inconsistency and wickedness. The social state is bound to protect its poor, and not give them over to the unrestrained operation of causes that inevitably make them poor, and keeps them wretched. The social state is bound to protect its poor against those enemies that without such protection prey upon them and destroy them. The social state is bound to protect for the poor man the poor man's Sabbath, and

not to suffer its salutary rest and its healing renovating mercies to be stolen from them. We repeat it; the blessings of the Sabbath ought to be guarded for the poor and ignorant; for they are the classes that above all others need the redemptive recuperative power of that day. Instead of this, by the permission of the Sabbath traffic in ardent spirit, it is the poor and ignorant mainly that are given over by the social state to the unrestricted agencies of evil on that day.

It would be bad enough, it would be intolerably bad and wicked, simply to have the Sabbath stolen from the poor and wretched, taken away from them with all its sacred institutions and influences, and they themselves debarred from any participation in its direct blessings. But the evil stops not there; it goes much further; it is not a mere negation of the day of rest and mercy to the poor. It is the introduction, in its stead, of a day of absolute energy in making them more miserable; a day of fatigue in drunkenness; a day of revelling, temptation, and crime; a day of profaneness and evil; a day in which grog-shops, instead of the temples of God, are their churches; a day that takes them poor and makes them poorer; a day that consumes the hard-gotten wages of the week past, and at the same time renders them less unfit to labor and to gain wages for the week to come; a day that is looked forward to with terror by their wives and families; a day that instead of bringing God's light and peace to shine quietly into their dwellings, makes home a worse hell than in any other part of the week; a day of absolute, appalling, heart-rending evil. And all this by the sanction of society for the money-making of Sabbath rum-sellers! All this array of forces, temptations, demoniac agencies against the poor, in order that the traffickers in liquor may not be disturbed in their gains on that holy day, when the poor are at leisure from

work to be fleeced and destroyed by them! There is an atrocious wickedness in that state of socialism, by whatever name it may be called, which will continue to permit this; it is rotten at the core; it is a system of monopoly and oppression.

If you were to see a man robbed of a purse of five hundred dollars, all his fortune in the world, and stripped also, and left naked, by a gang of villains, this would be bad enough, intolerably bad. But if in addition to this the villains should knock the man down, beat *him, bruise* him and break his bones, so that he could not stir, and depart leaving him helpless and perhaps dying, this would be much worse. But what would be *thought of* a state of society, of a social state, which would permit such things unpunished, and leave the gang of villains to the enjoyment of their spoils. Now much worse than this is the treatment of the poor by the Sabbath traffickers in ardent spirits; for the injury is moral and spiritual, and not physical merely. Their money is not merely taken from them, and all the privileges and blessings of the day of God, which, rightly enjoyed, would be better to them than all wealth, but they are made drunkards, their character, principles, habits; are destroyed, their existence is poisoned with sin, poverty, and wretchedness, of which, for themselves and their families, a perpetual fiery fountain is kept flowing from the Sabbath through their souls. God's greatest blessing is turned into man's greatest curse.

Now again we ask, how long shall these things be? Look upon undeniable facts. There are in the city of New York four thousand five hundred and sixty-*seven* places for the sale of ardent spirits, three thousand eight hundred and fourteen licensed sellers of the same, and seven hundred and twenty-nine without license. There is about one such place to every hundred inhabitants.

It is known by the police that three thousand five hundred and seventy-three such places *are open on the Sabbath contrary to law.* In the seventh ward there is a dram-shops to every twenty families. In the tenth ward one hundred and ninety-seven places of sale for ardent spirits were found open on the Sabbath. Mr. Marsh gives it as the opinion of a gentleman of much observation and character, that there resort to a house of this description in his neighborhood from morning till midnight not less than five hundred persons. These are truly the devil's churches; and he has a large and attentive congregation; and the texts and the sermons, earthly, sensual, devilish, which they carry away Sabbath evening, are not forgotten Monday morning, but last through the week. No language can tell the variety of crime and evil, and the depths and bitterness of misery, resulting from this Sabbath traffic.

The wretched beings whom Satan thus catches in his snares, and takes captive at his will, are run, as to their whole habits and character, into an unprincipled, irreligious, dissipated mould of life. They never enter a church; they never hear the preaching of the gospel; they are precluded and separated from all the influences of religion. If young in life, they grew up in habits of sensuality, profaneness, hardness of heart, intemperance. They are gradually prepared for all evil. All the restraints of the Sabbath and of the Christian system being taken off from them, and all the temptations of hell let loose upon them, under the permission of society, what can society expect from them. They constitute the incessant phalanx of recruits, a thousand deep, for crime, for our prisons, for the alms-house, for the pestilence, for death. If the cholera is among us, they are victims for the cholera. They are a conducting agency, supported by the city at a vast expense, by which the cholera and

every other deadly sickness, is invited, sustained, fed, and increased among us.

As to disease, the weekly tables of mortality after the recurrence of the Sabbath's revelling and drunkenness, read a frightful lesson to us; a demonstration of what the city suffers by its Sabbath dram-shops. *Through the dissipation produced by the leisure and temptations of that day thus combined, the ratio of deaths reported after the Sabbath is from one third to one half greater than at any other time.* Such is the teaching of a pestilence like the cholera; and the perennial evil and death flowing from a desecrated Sabbath, spent in idleness, in vagrancy, in rum-shops, in bar-rooms, in the indulgence of the sensual appetites, is always proportionably great, even in a time of health. In the city of Bristol, in England, where it has been determined that the places for the sale of ardent spirits shall be entirely closed on the Sabbath, it is supposed, from accurate statistics, that annually there will be a thousand commitments for crime prevented by that measure alone! A thousand less commitments for crime during the year, than when the dram-shops were opened! What a tremendous, irresistible lesson is this! Who does not see, that if the places of traffic in ardent spirit be still permitted to be kept open on the Sabbath, the responsibility of all this mass of crime and wretchedness consequent thereupon rests upon the people and the government who refuse to carry the laws against them into execution. Upon the people, if they do not sustain the magistrates in executing our laws, upon the magistrates, if, supported by the people, they do not vigorously and preseveringly execute the laws, and suppress the evil. And no doubt the people are ready to sustain such execution and suppression. Nay they call loudly to have them put in practice. And we can not doubt that our present excellent mayor will find himself abun-

dantly supported in his energetic measures for this great object. Let those measures be persevered in. Let it be seen that this is no transitory reformation. *The people will certainly sustain it.* They see too clearly, and know too well, the incalculable evil, crime, pauperism, wretchedness, flowing from the Sabbath dram-shops, not to wish and resolve earnestly that they shall be put down.

We have good and wholesome laws, none better, and why are they not executed? And what *are* good laws, without the execution of them? We are told there is a law prescribing that no places shall be licensed to sell liquor on the Sabbath, but such as have accommodations both for man and beast; and on the ground of this law, our authorities themselves might be indicted, for licensing *contrary* to law. But in truth the Sabbath groggeries are all places for the beast alone, and not the man. There is not one of them but what might plead that it has accommodations both for man and beast, first for the man, to *make* him a beast, and second, for the beast when he is drunken. But indeed it is a shame that our wholesome laws are not executed. They are a mere bugbear if not. Of what use is a prison for rogues if the gates are left wide open? Or of what use are gates to a city, if there is no mode of fastening them, or if any enemy can carry them off in open day upon his shoulders?

If we have good laws, then the unpunished breach of them only makes the way for bad ones. Good laws, and a good public sentiment sustaining their execution, are our security; they are our dykes against evils that have swamped other governments. But these profanations of the Sabbath undermine the foundations of all law, and if permitted to go on, will be like those neglected crevasses on the Mississippi, through which a torrent of immoralities and evils will rush in that no laws can keep out, and that will sink the city. The four thousand grog-

geries will become ten thousand, and the Sabbath from being a dyke of heaven's mercy to keep out the tide of evil, will only itself be a sluiceway, broader and deeper than all the rest of the week together, to let every evil in. To such ruin things are tending if we do not awake.

Now a noble effort has been made, and is proceeding to put a stop to this enormous evil, and to carry our wholesome laws into execution. What is needed is a sustaining of this effort on the part of the people; and it must be sustained. We appeal to the good sense and true public spirit and love of order in all good men. We appeal to all classes. If you have any patriotism, we call upon you, by the love of your country, to stand here and make head against this evil. We call upon the young men, the pride and hope of our city, to take part in this conflict against the elements of ruin. Keep the Sabbath, and the Sabbath will keep you. Let the Sabbath go, and you will go with it. There is no possibility of avoiding swift destruction, if this talisman of salvation is torn from us. There is no guidance for opinion and no stay against the passions of the mob, and the power of a wide licentiousness and utter corruption, if you let God's Sabbath go. Throw yourselves forth in its defence. Keep it yourselves, and help others to keep it. Be temperate, and honor God's Sabbath, and you may conquer and redeem the world.

THE END.

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